

THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XVIII

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No. 5

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ADVANCING THE LINE
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XVIII, No. 5

PHILADELPHIA, FEBRUARY, 1930

Fifteen cents a copy
One dollar a year

The Bishop Coadjutor's Message

It is a matter of great satisfaction and a cause for great thankfulness on the part of Bishops, clergy and laity that the Diocese of Pennsylvania was able to meet its quota and send the full \$229,000 to the National Council. Elsewhere in this issue of THE CHURCH NEWS will be found additional information on the work done to achieve the result.

To have failed would have been a serious handicap to the work of missions, but it would also have been a great cause of embarrassment to our historic Diocese not to have done its share of the great work of the Church.

There was much generous giving and some large giving. What was even more than the giving of money was the self-sacrificing labors of our noble laymen. With the aid of the Deans of each Convocation the whole situation was reviewed and personal efforts were made with Vestries and individuals to help the Church to do its duty. The work was almost entirely that of the laity, and some of our most influential and busiest laymen not only gave of their substance, but unsparingly of their time and labor. When such a spirit possesses our people there can be nothing but a successful issue. It might be well at the beginning of a new year to consider a course of action that may forestall an eleventh-hour campaign.

The whole Church has selected a Presiding Bishop and Council to take charge of the entire missionary work of the Church. This Council determines what is the work that the Church should do. It forms, therefore, its various departments of work. There are the Missionary, Educational, Publicity and various other sections of its operation. It studies the field and determines its needs. It forms a budget and then apportions the amount in a pro rata way to the various Dioceses. There is nothing else for it to do. Its care is to see that its method of apportionment is just and fair. Pennsylvania did not feel that its share of this budget was fair. In a most frank way the Council appointed a committee, on which was a member

from the Diocese of Pennsylvania, to determine the apportionment. They all decided that \$229,000 was the fair share for this Diocese. We had formerly been asked for \$316,000.

In view of this, there is nothing left for Pennsylvania to do but raise its just apportionment. This share is apportioned in a pro rata way to each Parish and Mission. Some Parishes raised more than their share and some less. There was, therefore, a deficit. This has now been covered. For this we are deeply thankful.

For the year 1930 the Diocese has again accepted the same amount, \$229,000, which the National Council has apportioned to Pennsylvania as its fair share, and we are confident every effort will be made to meet that amount by applying ourselves to that duty early in the year rather than waiting to the end of 1930.

We know that there is no mathematical calculation that can distribute \$229,000 among the whole Diocese so that it shall not give to one Parish a sum much lower than its power of giving, and to another Parish somewhat beyond its power. If God has blessed one more abundantly with this world's goods, it ought, and frequently is, his pleasure to give more than the amount asked of his Parish.

In the Convocation of Chester one Parish whose share is \$5917 gave \$10,115; another whose share is \$4589 gave \$8241; several others gave in excess of apportionment. In the Norristown Convocation one whose share is \$2567 gave \$4125; another whose share was \$4115 gave \$7576. In North Philadelphia one whose share was \$2901 gave \$3135; another whose share was \$3418 gave \$4377. In South Philadelphia one whose share was \$994 gave \$2105; one whose share was \$11,734 gave \$13,122 and one whose share was \$13,478 gave \$18,274. In the Convocation of Germantown one whose share was \$4295 gave \$9328; one whose share was \$7449 gave \$9154; one whose share was \$5253 gave \$24,325, and one whose share was \$9766 gave \$26,735.

Self-Sacrificing Labors

Assuming a Fair Share

Building a Budget

Through each of these special Convocational Committees knowledge of the situation was taken directly to each Convocation and to the individual Parishes and Missions of each. Each Convocational Committee was free to carry out its plans as conditions seemed most favorable. In the "Financial Summary of Extra-Parochial Givings for 1929," which appears on the preceding page, may be seen how the remittances between November 20 and the date of closing the Treasurer's books increased and enabled the Diocese to keep its pledge to the General Church and also to meet its own budget for maintenance.

At the January meeting of the Council most encouraging reports were received of responses being made to the needs of 1929. Although a week would elapse before the books for 1929 were to close, it was evident there had come a great awakening of missionary interest and loyalty. It was decided at that meeting the pledge to the General Church must be met, and it was directed that all remittances still to come from the Parishes and Missions be applied to that pledge.

With the same faith that had prompted its similar action the year before, the Council unanimously accepted the 1930 quota figure of \$229,000 which the National Council had apportioned to the Diocese as its share for the General Church maintenance in 1930.

In accepting this quota the Council also put into operation the second step

NATIONAL COUNCIL SENDS APPRECIATION

On receipt of Pennsylvania's acceptance of its 1930 quota of \$229,000 apportioned by the National Council to the Diocese, Dr. Franklin, Treasurer of the National Council, forwarded the following to the Rev. A. R. Meter, Executive Secretary of the Diocese:

"On behalf of the National Council I wish to express through you to the Executive Council and the people of the Diocese of Pennsylvania our deep appreciation for your action in accepting the full quota of \$229,000 for the year 1930.

"This is a great help to us just at this time."

recommended by the special Laymen's Committee. In effect this aims to a Diocesan wide interest among all our congregations in the missionary work of the Church, and instead of waiting until the end of the year to make a last-hour appeal for remittances, to begin at the beginning of the year. The same special Convocational Committees which worked so hard to meet the 1929 crisis were continued for 1930.

It is to be the duty of each of these committees, through such means as it

may decide as best, to meet promptly and consider the apportionments asked for the General Church and the Diocese of the Parishes and Missions in its jurisdiction. At the February meeting of the Council these committees are asked to report in writing whether in their opinion the apportionments are correct or otherwise and, as far as practical, giving reasons for their views.

Upon receipt of the reports the Executive Council is to determine its course of procedure and, where conditions may appear to make it unreasonable to count upon the amount apportioned to a Parish or Missions, to endeavor to allocate to one or more Convocations the difference between the apportionment and the amount that may be reasonably counted upon.

By reason of the intimate knowledge each of the Convocational Committees has of the problems and circumstances in each Parish and Mission within its jurisdiction, and the committee's ability to discuss and confer with each Parish and Mission with a sympathetic understanding, it is believed it may be possible to effect readjustment of apportionments satisfactorily in a number of instances.

Before adjourning the opinion was expressed that at all Convocation meetings during the year special time should be set aside for description of the actual work the Church is doing in the mission fields, and the Council recommended that this be done.

January Meetings of Convocations

As the meeting of the Convocation of South Philadelphia, scheduled for January 30, came too late in the month for this issue of *The Church News*, the report of its meeting will appear in the next issue.—Ed.

GERMANTOWN CONVOCATION

Mr. Samuel F. Houston was unanimously re-elected Treasurer of the Germantown Convocation at its meeting on Thursday, January 16. On May 21 of the current year Mr. Houston will have completed 29 continuous years of faithful and efficient service as Treasurer of the Convocation.

Other elections were: Secretary, Rev. Charles S. Lyons, re-elected; Committee on Appropriations, Rev. G. E. Pember, Rev. M. E. Peabody, Rev. Charles H. Arndt and Messrs. Horace Reeder, William F. Fell and Isaac Starr; Committee on Finance and Church Extension, Rev. Charles H. Long, Rev. Wallace E. Conkling, Rev. J. Wesley Twelves and Messrs. Lee Sowden, Charles Cain and E. H. Newell.

The Convocation met in the new parish building of the Church of the

Resurrection, which was admitted into union with the Convention as a parish last May, after less than two years' existence as a Mission. The new parish proved a most gracious and hospitable host. Bishop Taitt officiated at the Celebration of the Holy Communion assisted by the Rev. L. N. Caley, Dean of the Convocation. The Rev. Amos Goddard, rector of St. Luke's, Newtown, was the preacher. At the conclusion of the service addresses were made by the Rev. Isaac E. Brooks on his work at Grace Church, Hulmeville, and the Rev. Mr. Goddard also told of the work at Dolington.

The business meeting in the afternoon included reports from parishes and missions in the Convocation as to their expected givings for the General Church and the Diocese towards the 1930 maintenance budget of each. This was in connection with the new plan that has been recommended by the Executive Council to enable the latter to have knowledge of the beginning of the year of the amount that may be counted upon to expect from each Convocation. In addition there was some discussion on

the advisability of the early organization of new work in the West Oak Lane district, where the Diocese has acquired a fine piece of ground at Briar Road and Tulpehocken Street to be the future home of a church and other buildings.

C. S. L.

NORTH PHILADELPHIA CONVOCATION

The Convocation of North Philadelphia held its regular meeting on Wednesday, January 15, at St. Matthew's Church, Eighteenth and Girard Avenue. The Rev. Norman V. P. Levis, D.D., was re-elected Dean for the ensuing four years, thus entering on his third term in this office. The Convocation made it plain, both in the expression of opinion from the floor and in their unanimous vote, that they had no desire to follow Dean Levis' suggestion that some one else might succeed him. Mr. Henry C. Lawser was re-elected as Treasurer, and the Rev. Frederick B. Halsey as Secretary.

Miss Laura Bell was re-elected President of the Woman's Aid at their meeting, and she reported to the Convoca-

tion that the past year had been the most successful in the history of the Woman's Aid.

The Rev. A. J. Arkin held the amused and appreciative attention of the Convocation by reading a document drawn up by his Men's Bible Class conferring upon him the degree of D.B.L., "Doctor of Biblical Literature." The statement was not only cleverly done but it was also a very genuine expression of appreciation for the long years of faithful and effective service that Mr. Arkin has put in at St. George's, Richmond.

Encouraging reports of renewed life and progress at St. Barnabas', Kensington, and St. Bartholomew's, Lehigh Avenue, two parishes that because of changed conditions are now becoming missions, were received from the Rev. A. W. Eastburn and the Rev. A. C. Carty. The evident signs of activity in these two places are illustrations of the policy which the Bishop Coadjutor urged at the last meeting of the Convocation—the courageous strengthening of our stakes in difficult places rather than the abandoning of the field by our Church.

The roll of the parishes and missions was called, in accordance with the special notice sent out, to find out what was the utmost that might be expected from them for Missions in 1930. The total fell so very far short of the quota set as to make it clearly evident that the Convocation of North Philadelphia is being asked to give a very much larger sum than it feels to be within its power.

At the supper the Executive Secretary gave us some striking facts from the mission field and the Rev. John K. Shryock, Chairman of the Diocesan Commission on Evangelism, outlined the plans of the commission and made an urgent plea for the practice of personal evangelism.

F. B. H.

WEST PHILADELPHIA

The Convocation of West Philadelphia and its Woman's Aid met at the Chapel of the Mediator on Wednesday evening, January 8, 1930, the Bishop Coadjutor being present.

Leading points of interest of the meeting were as follows:

1. The chief object of discussion concerned the suggestion that the Convocations raise the Missionary quotas. This the Convocation voted to be in favor of. But the suggestion that they make the apportionments instead of the Church House brought about a long and stormy debate with tie votes, reconsiderings, etc., but the final result was in favor of accepting the apportionments for the parishes by the Church House as is done at present.

2. Mr. J. C. Buck, as chairman of

the special committee to consider the deficit on the Quota for 1929, made an excellent report. The outstanding Parish in the Convocation this year for Quota is St. Barnabas, Haddington, the Rev. Mr. Paynter, rector. This Parish accepted its apportionment of \$1208 and paid \$1231.89.

3. The missionaries gave unusually fine reports. At St. Monica's, the Rev. Mr. Bright, rector, necessary repair to the property have been made and community work done. There were fifteen baptisms during the last quarter. The Rev. Arthur Moore, of St. Cyprian's, was present for the last time and his successor, the Rev. Mr. Holly, was introduced. St. Cyprian's asked for a new sight as more advantageous to their work and needs. Mr. Moore always has given excellent reports and they will be missed in the future. For St. Titus', the Rev. Mr. Millet reported steady progress in a difficult field.

The ladies of the Chapel of the Mediator furnished a bountiful supper and all present considered this one of the best meetings of the Convocation in enthusiasm and work done for many years.

Bishop Taitt's address at the meeting of the Woman's Aid was most helpful and inspiring. Counseling a spirit of co-operation he urged the women of the Convocation to continue their faithful service in raising the amount required by the Church to carry on its missionary work under the National Council, the Diocese and the Convocation, and asked that the Woman's Aid maintain an interest in its missionary clergy and their families.

Before adjourning the Woman's Aid appointed a committee to make plans for a large affair to be in the spring through which it is hoped they will be able to raise a good sum. Mrs. Loving, for the Social Service Committee, gave a fine report of service by the committee in hospital work, prisons, detention houses, shut-ins, among unfortunate girls and in family relief. Braces for cripples, special shoes for crippled children, coal furnished poor families, clothing supplied, were among many articles furnished. Mrs. Neill reported for All Souls Guild of the Philadelphia General Hospital of donations made by churches.

V. P.

RADIOGRAM SENT BISHOP AND MRS. GARLAND BY THE EXECUTIVE COUNCIL

As this issue of THE CHURCH NEWS comes from the press the Bishop and Mrs. Garland will be in Japan, where they will spend about two weeks preparatory to continuing their world cruise. The Executive Council of the Diocese at its January meeting sent a radiogram to the Bishop and Mrs. Garland who, at that time, were on the Pacific Ocean

nearing Honolulu. The message sent follows:

"The Executive Council sends cordial greetings and all good wishes for a happy voyage."

The Bishop and Mrs. Garland left Philadelphia January 1. Going overland to Los Angeles they boarded the "Belgenland." After a day in San Francisco the steamship began its voyage across the Pacific, stopping in Hawaii at Hilo and Honolulu.

Leaving the latter port on January 15, the itinerary follows:

Arrive Yokohama, January 25, spending nearly two weeks in the land of the Mikado. From February 8 to February 20, in China. Leaving China, the Philippines is to be visited; thence to Siam, Java, the Straits Settlements; arriving at Calcutta, India, March 14. Leaving Calcutta, the next stop is the Island of Ceylon. From the latter, up the west coast of India to Bombay. Leaving Bombay March 31, the voyage continues across the Arabian Sea, through the Gulf of Aden and the Red Sea, stopping at Port Sudan; thence to Cairo. After a week in Egypt, the Bishop and Mrs. Garland leave the "Belgenland" and visit the Holy Land, and are counting upon being in Jerusalem on Easter Day. After the Holy Land they will visit a number of countries on the Continent, and are planning to arrive in England the latter part of June in order to attend the Lambeth Conference of the Bishops, when they will be joined by Bishop Taitt.

BISHOP TAITT PREACHES AT ALUMNI SERVICE

The midwinter meeting of the Associate Alumni of the Philadelphia Divinity School was held at the School on the evening of Tuesday, January 28, 1930. At the Alumni service in St. Andrew's Collegiate Chapel, the preacher was Bishop Taitt, of the class of 1893. The midwinter banquet was held in the library of the School, the speaker being the Rev. ZeBarney Thorne Philips, rector of the Church of the Epiphany, Washington, D. C.

ORGANIZE NEW CHAPTER OF DAUGHTERS OF KING

On January 22 a Chapter of the Daughters of the King was organized at St. Matthew's Mission, Oxford Circle, Roosevelt Boulevard, with Mrs. W. O. Roome, wife of the priest-in-charge, as President. Mrs. John S. Wurts, President of the Diocesan organization, was present at the meeting, which was held in the home of Mr. and Mrs. Arthur Stanley. The Rev. Mr. Roome has assigned the Altar Guild work to the Chapter.

Combined Choir of 275 Voices from Many Parishes to Render Choral Evensong Service February 12th

By the REV. N. HERBERT CALEY

The recently organized Festival Choir Association of the Diocese has completed arrangements for an outstanding musical service to be held in the Memorial Church of the Advocate, 18th and Diamond Streets, on the evening of Wednesday, February 12, at 8 o'clock.

Approximately twenty-four Parishes will be represented in the chorus. The Festival will take the form of Choral Evensong. Bishop Taitt will be the special preacher and the music will be rendered by the 275 participating voices under the leadership of Harold W. Gilbert, Conductor of the Association. The chorus will be made up of members of the choirs of the following Parishes and Missions:

Atonement, West Philadelphia; Christ, Germantown; Emmanuel, Kensington; Epiphany, Germantown; Grace, Mt. Airy; Holy Trinity, West Chester; Incarnation, Philadelphia; Phillips Brooks Chapel, Philadelphia; Redeemer, Andalusia; Resurrection, Philadelphia; St. Aidan, Cheltenham; St. Alban, Roxborough; St. Barnabas, Germantown; St. Gabriel, Philadelphia; St. James, Bristol; St. Luke, Kensington; St. Matthew, Philadelphia; St. Nathanael, Philadelphia; St. Paul, Edgeley; St. Paul, Oaks; St. Peter, Philadelphia; St. Simon, the Cyrenian, Philadelphia; Trinity Chapel, Crescentville, and Trinity, Collingdale. The Rev. John W. Norris, Rector of St. Luke's, Bustleton, and President of the Choral Art Society of Philadelphia, will sing the service.

The music to be rendered has been carefully selected with two thoughts in mind. First, that it be representative of all that is best in the field of Church music. Second, that it be well within the resources of the individual choirs which make up the chorus, so that the numbers used may be useful and worthy additions to their various repertoires.

The Magnificat to be sung is a setting in the key of E flat by John E. West, one of the most prominent exponents of what is good in modern Anglican Church music. It is festal in form and a splendid sample of the highest types of the choral settings to this Cantic.

The Te Deum, which will be sung at the close of the service, is from the sterling service in F by Henry Smart. It has found universal recognition because of its solid, honest and effective qualities, and is, perhaps, as widely used as any other setting to this grand old hymn of the Church.

The three anthems to be used are by contemporary musicians, one Englishman and two Americans. The English composer, Charles MacPherson, who



HAROLD W. GILBERT

who will conduct the combined choirs in the Diocesan Choral Evensong Service on February 12.

until his death a year ago was organist and choirmaster at St. Paul's Cathedral, London, will be heard in his delightful, quiet anthem, "Let My Prayer Be Set Forth in Thy Sight," a lovely little work with plenty of opportunity for the softer effects. Another anthem is one by Philip James, of New York, "As Now the Sun's Declining Rays." This is a fine specimen of Church music at its best and is a treat in these days when so much of the music written for use in the Church is tawdry and unworthy.

The third anthem, an excellent one of a different type, is from the pen of the well-known composer, James H. Rogers, "Lift Up Your Heads," an altogether worthy addition to the other excellent works to be sung in this service.

It seems eminently fitting that the first appearance of this new Festival Choir should take the form of Choral Evensong, the tradition for which stretches so far back in the history of the Church that many authorities say that an Apostolic origin can be claimed for it without qualification.

It appears to be the fact beyond dispute that Hebrew worship was always choral. Not only were the Psalms sung but the prayers and Scriptures were intoned. The tones, inflections and intonations were established by traditional usage and no variations from custom were allowed. The Priests, Levites and Rabbis were carefully instructed in sacred music and such instruction formed part of their training for the ministry.

When Christian worship was founded the principal elements of that worship were probably taken from the Hebrew forms. The Psalms were sung to the traditional melodies and the Scriptures were sung with the same inflections and the new prayers were intoned in the same manner as the old ones.

The custom thus established became the rule of the universal Church and from this rule the Eastern Church has not deviated until this day. The reading of the services in a colloquial tone was unknown until it was introduced in England by the Puritan innovators in the latter part of the Sixteenth Century.

The English reformers had no thought of breaking with the past by abolishing the Choral service, but, on the contrary, regarded it as a heritage of the Church which was to be preserved as a matter of course. The rubrics of the Prayer Book of 1549 showed this to be so, as well as the fact that a musical edition of the Book of Common Prayer was issued in 1550 as compiled by John Merbecke and adapted by him to the new English use. Directions were given for the singing of the services and there is even a rubric providing for the singing of the Lessons as well as the Epistles and Gospels.

In 1559 there was a Royal injunction which said there shall be "a modest and distinct song so used in all parts of the Common Prayer in the Church, that the same might be understood as if it were read without singing."

All that the reformers did in the way of change in the matter of music was to simplify it. In the previous centuries Church music had been unduly elaborate and secularized and this uncanonical music was one of the "errors" to be reformed.

In the Savoy Conference of 1660 the Puritans objected to the "plain tunes" for the Lessons; but a compromise was finally effected and it was permitted that the monotone might be dispensed with in the Lessons. This concession shows that all parts of the service should be sung.

In the "period of decadence" in the Church in the eighteenth century many customs as well as doctrines fell into desuetude and in 1840 there were only three vested choirs in London—St. Paul's Cathedral, Westminster Abbey and the Royal Chapel in St. James Palace. So it is not to be wondered at that the clergy became unfamiliar with Church music, nor that it has taken so long a time to overcome the inherited conservatism and prejudice of one and one-half centuries.

Choral services have, however, been resumed in England rapidly in the last fifty or seventy-five years, until now it is almost the rule in Parish Churches. But its adoption in the American Church has been slower. However, as the years go on the old objections seem to fade away and the former strong expressions of dislike and suspicion are becoming memories. The tide of popular favor has carried the Choral Service into Parishes that at one time would have rejected it with horror.

Technically, the Choral Service is the priest's part with the Choir singing the responses and unless the officiant sings the result is mutilation. There should be no intoning and no choral responses unless the Psalms are sung, for the Psalms are the nucleus of the choral offices and the backbone of the whole of the liturgical structure.

If these rules are observed the Choral Service will be a delight and a joy to the people and they will pray and sing with edification and if the people worship in such a spirit their services in Church will redound to the glory of God.

It is hoped that all the clergy of the Parishes whose choirs are participating in the service on the night of February 12 will bring their vestments and take seats in the chancel. Any others of the clergy will be welcome to do the same if they will let the writer know so that the necessary seats may be provided. They are asked to get to the Church not later than 7.45 o'clock.

Cards of admission to the service may be had from the writer which will reserve seats in the Church until 7.45 o'clock at which time the doors will be open to the public for such seats as are occupied.

BISHOP BRENT MEMORIAL PLANS ARE ANNOUNCED

All who knew Bishop Brent owe him something. Now is the time to pay off that debt.

Announcement was made in New York on January 17 of plans for the Bishop Brent Memorial to carry on the unfinished work of that beloved leader. The announcement was made by General William C. Rivers, former Inspector General of the U. S. Army and President of the Bishop Brent Memorial Fund. Former United States Senator George Wharton Pepper, of St. Mark's Parish, Philadelphia, is also one of the trustees of the Fund.

Headquarters of the Fund is at 6 East Forty-first Street, New York. Hon. Charles Evans Hughes is Honorary Chairman, A. B. Houghton, Vice President; J. P. Morgan, Treasurer; Curtis J. Mar, Secretary, and John S. Leech,

Zion Church, Where Devotional and Presentation Service of the Advent Offering of Bishop's Bricks Fund Was Held



Zion Church was comfortably filled with a congregation of children from many church schools of our Diocese on the afternoon of Saturday, January 11, 1930.

The occasion was the Annual Devotional Service especially prepared for children in connection with their work for the Advent Offering of the Bishop's Bricks Fund.

The service was conducted by Bishop Taitt, and the Chaplain of the Fund, the Rev. Frederick E. Seymour. The Rector of the Church, the Rev. Chas. H. Long, read the lesson.

This was the first opportunity the Bishop Coadjutor has had to meet the children representing the church schools

of the Diocese. In a brief and happy address Bishop Taitt greeted the schools and explained the devotional character of the offering which they had presented for a Primary Room in the new Parish House to be built at St. Ambrose Mission, Kensington.

The Priest-in-charge of St. Ambrose, the Rev. Frederick B. Halsey, was present in the chancel and also, with members of his church school, in the parish house after the service, where the Bishop and Mr. Halsey and the children present enjoyed an informal reception.

The offering this year will exceed \$1600, being considerably more than the total given last year.

Assistant Treasurer. General Pershing also is a member of the Trustees.

Objects of the Memorial, according to the announcement, will include the carrying on of Bishop Brent's unfinished work in the Philippines at the Moro school and at other institutions in the Islands; also to further Christian unity by gifts to the budget of the permanent Secretariat of the World Conference on Faith and Order, for which Bishop Brent labored so long and so effectively.

ORGANIZE BROTHERHOOD AT ST. GEORGE'S, VENANGO

On January 15 the National Council of the Brotherhood of St. Andrew issued a charter to a new Senior Brotherhood Chapter at St. George's Church, Venango, with 11 members. Officers are: Rector, Rev. A. H. Hord; Director, Water Hall, Jr., 913 East Schiller Street; Vice-Director, Herbert Kershaw, 3567 Tulip Street; Secretary, Walter Irons, Jr., 2823 East Venango Street.

ST. CLEMENT'S TO CONDUCT A EUCHARISTIC MISSION BEGINNING ON FEB. 16

The Rt. Rev. Rocksborough Remington Smith, D.D., Lord Bishop of Algoma and Metropolitan of Ontario, is expected to conduct a Eucharistic Mission at St. Clement's Church, 20th and Cherry Streets, beginning on Septuagesima Sunday, February 16. The Mission will conclude on the following Sunday.



THE BISHOP OF ALGOMA

The Lord Bishop will preach both Septuagesima and Sexagesima Sunday mornings at 11 o'clock, and every evening except Saturday during his visit. There will be a High Mass every weekday morning, except Saturday, followed by a short Sermon or Meditation. These will be taken by visiting Priests, to be announced later.

The subject of the Mission will be the Eucharist. His Lordship will deal with the subject in all its aspects, historical, liturgical, doctrinal, and devotional. Any questions submitted to him in writing will be answered each evening. The Mission is designed for Confirmed Churchmen. Everyone will be made welcome.

The Lord Bishop of Algoma is connected with the American Church, not only through his interest as a near neighbor and a frequent visitor, but also by reason of the fact that one of his Consecrators was the Bishop Coadjutor of Tennessee. Before his election as Bishop Coadjutor of Algoma, he held the Chair of Divinity and was Dean of the Faculty of the Divinity School at Bishop's College in Lennox. He succeeded to the See of Algoma on the Feast of the Epiphany in 1927.

He visited Old St. Peter's Church at 3rd and Pine Streets during Holy Week

in 1929, preaching the Three Hours on Good Friday, and at the late service on Easter Day. He preached at St. Clement's Easter Evening. It is hoped that he will be the guest of honor at the Church Club also in February.

DR. AND MRS. FOLEY HONORED BY HUNDREDS AT GOLDEN WEDDING

The Golden Wedding anniversary of the Rev. Dr. and Mrs. George Cadwalader Foley was observed on Thursday, January 9, at their home, 4504 Locust Street. For the most of the afternoon they were hosts to hundreds of friends who stopped in to honor them.

Instead of adjourning to the Chapel of the Mediator where its meeting was scheduled to take place, the West Philadelphia Convocation might have sat in session in Dr. Foley's home, for a quorum of the clergy at least were easily present and Bishop Taitt was there to have presided. Only the note of festivity and spiritual jubilation for Dr. and Mrs. Foley would have detracted from the expected and accustomed solemnity of convocational gatherings.

Former students of Dr. Foley at the Philadelphia Divinity School, through the Rev. Joseph Paul Morris, Vicar of the Chapel of the Prince of Peace, presented the celebrants with a gift of Gold. Numerous gifts of flowers graced the reception. Mrs. Joseph Cullen Ayer, assisted by Miss Edith Foley, poured.

Before her marriage in 1880, Mrs. Foley was Miss Jane B. Witmer. At the time Dr. Foley was rector of Trinity Church, Williamsport. But in 1905 he became professor of homiletics and pastoral care at the Philadelphia Divinity School, and in 1915, Church of the Holy Trinity Professor of Systematic Divinity, which chair he still occupies.

CHURCH ARMY ACTIVITIES

A new term opened on January 4 for the Church Army Training School in Providence, R. I. Eight men are completing their final term. The staff in the United States now comprises fifteen Americans and seven Englishmen. Two years ago in December the first American branch was organized. Workers for all of 1930 have been assigned to the Dioceses of Vermont, Albany and East Carolina. Church Army evangelists are at work more or less permanently in the Blue Ridge Mountain missions in Virginia, in a lumber camp in West Virginia and in Upper South Carolina. From the headquarters, 416 Lafayette Street, New York City, comes the word that more men are needed.

REV. STANLEY V. WILCOX GOES TO BISHOP TAITT'S OLD PARISH AS RECTOR

St. Paul's Chester, the parish from which, after a rectorship of more than 36 years, Bishop Taitt was called to the Episcopate, has called the Rev. Stanley V. Wilcox, for more than nine years rector of St. Paul's, South Philadelphia, to succeed to the rectorship so long filled by Dr. Taitt. Mr. Wilcox has accepted the call and takes charge of the Chester parish on February 3.



REV. STANLEY V. WILCOX

During his more than nine years as rector of the St. Paul's parish in South Philadelphia, the influence of the Church in the field ministered to by the South Philadelphia Parish has been greatly strengthened, and Mr. Wilcox has also been able to give of himself generously to the Diocesan activities, especially in the work among young people. It is interesting to note that the St. Paul's Parish he is leaving to go to another St. Paul's dating back 227 years, is a direct descendant of the old St. Paul's in Third Street below Walnut, Philadelphia, now the headquarters of the City Mission.

Mr. Wilcox was born in Conshohocken. He is a graduate of the Philadelphia Divinity School, Class of 1920. After graduation he served as a missionary in Arizona, and before that service was assistant at Gloria Dei and also at the Seamen's Church Institute. In September, 1922, he began his rectorship of St. Paul's, South Philadelphia. When the United States entered the World War Mr. Wilcox enlisted as a private in the 103rd Engineers and served overseas with that unit until the Armistice. He is a member of the American Legion and is one of its Chaplains.

The reason there are so few angels on this earth is that they are all needed in heaven.

The Church News

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PRESS OF THE JOHN C. WINSTON CO., PHILADELPHIA

A MUSIC FESTIVAL CHORUS

Those who attended the service on the Cathedral site last summer were deeply impressed by the singing of the combined choirs of our Parishes in the Open Air service which the Bishop conducted on the summit of one of the great hills which overlook the extensive grounds. It was not only impressive but suggestive, for it put into the minds of a number of our choirmasters and participating choristers the idea that there are great and unrealized possibilities for musical services on a large scale in the Diocese.

Since then that idea has been developed and, under the leadership of the Music Commission of the Diocese and a number of our choirmasters and their choir members, a Diocesan Music Festival Chorus has been formed. This month the Chorus will unite in a full Choral Evensong Service in the Memorial Church of the Advocate, and Bishop Taitt will preach a special sermon. We believe this a step forward and one which merits the whole-hearted interest and support of all in the effort being made by our choirs to emphasize music as a part of the worship in the Church. With such interest and support, what is to hinder our choirs from presenting on a large scale at least once every winter in one of our central city Churches a musical service that would be an inspiring festival of sacred song like the Bach Festival at Bethlehem? Surely it can be done. There is lack neither of leadership nor of talent. We can conceive of nothing that would give such a healthy stimulus to music in the Diocese as that.

Our Church music has improved. It is incomparably better in most Churches than it was twenty years ago, having shared with architecture, interior decorating, the conduct of all services and all other branches of art in the amazing revival of interest in beauty that has accompanied our recent period of prosperity. But much more can still be done. The commendable aims and ideals represented in the formation of the Festival Chorus and its desire to give expression to the beauty of music in worship at the service to be held this

month point the way to increased interest in and greater development of music in the worship of the Church.

THE BISHOP'S VACATION

By this time Bishop Garland is thousands of miles away across the Pacific on his trip around the world. Eighteen years of devoted labor in one of the largest Dioceses in Christendom has fully entitled him to a leave of absence much longer than the ordinary vacation of a bishop. So extensive and exacting has his work been that men have often wondered how he carried the burden alone so long and so cheerfully. But those who know him best realize that he never thought of his work as a burden, but as a privilege, nor of himself as alone, but as yoked together with an Eternal Yoke-fellow who made the burden light.

The whole Diocese hopes that he will take a real rest, and that both he and Mrs. Garland will return in the fall much refreshed and strengthened.

A "GOLDEN WEDDING"

Whatever may be the origin of the term "Golden Wedding" there is a peculiar appropriateness in applying an adjective suggesting both beauty and value to such an event as the fiftieth anniversary of the marriage of Dr. and Mrs. Foley. For it is indeed a beautiful and precious sight to see two people who have climbed the hill of life together still, after all these years, walking hand in hand, though the once-smooth brow is wrinkled and the raven locks now snowy, like Burn's John Anderson and his wife. Dr. Foley's is an honored name in the Diocese where for over twenty-five years he has been teaching in our Divinity School. It is a great joy to his friends that in body he keeps vigorous and well, and that his mind never grows old. He is a living proof of the truth of Benson's remark that, "the essence of happy living is never to find life dull, to be fresh, cheerful, leisurely, sociable, unhurried, well-balanced." THE CHURCH NEWS extends its heartiest congratulations to him and Mrs. Foley.

AN AWFUL PROSPECT

It seems strange that none of those zealous groups in every denomination who are always scenting danger afar off has awakened to the peril that threatens exclusive denominationalism from some of the recent inventions. The radio, for example, exposes Protestants to the danger of hearing Mass broadcast from Roman altars, subjects Jewish children to the hazard of listening to captivating Christian hymns, jeopardizing the immortal souls of Roman Catholics by bringing heretical Protestant preachments into the very homes of the faithful, while in the Episcopal Church it leaves us at the mercy of any wild, irresponsible liberal who may put a radio into his pulpit while Harry Emerson Fosdick is broadcasting so that Dr. Fosdick can preach in

an Episcopal Church without a license in defiance of the spirit of the canons, if not of the letter—though it is a fine point that ought to be examined by our canonists as to whether the genial doctor would be *preaching* in one of our pulpits if he were not really but only radially present.

Nor is this the worst in prospect. Within the last few weeks there has been another application of a new invention in church work which is even more pregnant with possibilities of disturbance and confusion.

Just before Christmas a successful experiment was conducted in the tower of one of our most famous suburban Churches by a Philadelphia Amplifying company with possibilities that are appalling. Having amplified the spirited speeches of one of our recent Diocesan Conventions, it occurred to the engineers of this company that the same process might be applied with equally good results to the frozen speeches and music of the phonograph. Taking phonograph records of some excellent English chimes, they amplified them to such a degree that the music boomed from the empty tower with the volume of Big Ben, much to the amazement of the natives for a mile round about who telephoned to the rector to ask whether the Parish had suddenly been presented with a set of chimes.

Since the effect is the same as that of the best chimes and this apparatus can be installed for a mere fraction of the cost of real bells, we are no doubt on the eve of a revolution in American methods of calling the

faithful to worship. Soon every Parish, poor as well as rich, will have either chimes or this equivalent, which cannot be distinguished from the real article. One can hardly imagine all the effects. Think what the non-church-going man in a small town that boasts every brand of Christianity will do on a Sunday morning, with chimes to the right of him, chimes to the left of him, chimes in front of him and chimes behind him, all reproving him for neglecting his duty. Will the appeal that chimes undoubtedly make to the deeper emotions of man be intensified? Or will he feel that it is too much of a good thing, like Sydney Smith when he dreamt of being preached to death by wild curates?

But there is a still more fearful possibility. How will Churches retain their distinctiveness when everybody has chimes, and the Antioch African Baptist can put a record of the Bok Carrillon on its little victrola and amplify it out of a broken second-story window so that it sounds just as sweet and rich as the real Belgian chimes in the tower of fashionable St. Silas a block or two away? Unless the Government restricts chiming to a few churches, we will be forced to resort to something drastic to be different; perhaps we will have to return to primitive simplicity and, after the manner of the Mohammedans, have our priests ascend the towers of their churches every Sunday at 10.55 A. M. to call the people to prayer with the silvery tones of the human voice rather than the brazen tongue of a bell. Christian muezzins may be the only way out of this predicament. What an awful prospect!

Church Schools in Diocese Create Missionary Interest

By HELEN C. WASHBURN

Member National Department Religious Education

Two questions often asked of our Church Schools are: Is it the function of the Church School to undertake the missionary education of its children, and if so, how is it trying to meet this responsibility?

The answers to these questions affect so vitally our thought of, and work in the Church School, that it is well for us to consider them at this time.

The following quotations as to the motives that impel the Church to the Missionary enterprise, are taken from the excellent statement put forth by the Jerusalem Conference of March, 1928:

Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ and by obedience to His last command, He Himself said, 'I am come that they might have life, and that they might have it more abundantly,' and our common experience corroborates it. He has become life to us. We would share that life.

"Since Christ is the motive, the end

of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

"Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

If this is the motive of the Church it is evident that the whole Church must share it, from the smallest child to the most mature adult, and that missionary education cannot be confined to any given age or society. Since there can be no such thing as a Christian who is not missionary-minded, a Church School which does not aim to produce missionary-minded Christians is sadly failing its children.

How then is the Church School trying to meet its responsibility? First, by trying to develop right attitudes. Children are naturally friendly. We bring boys and girls into relationship with other boys and girls in the mission fields, and develop in them the feeling

of friendship towards all people everywhere, as members of God's family. Opportunity is given to them to find out the needs of others and the best way of meeting those needs.

A few years ago one of our Church Schools sent a Christmas Box to a mission school. So great was the interest aroused by the study and work which this involved that when Lent came, one of the classes designated its offering for this particular school. One of the group was chosen to write a letter to the mission school, and it was given to a girl in that school to answer. For some years these two girls corresponded with each other, and gradually the resolution was formed and expressed by the child here at home that when her period of preparation should be over she wished to give her life to the work of the Church in that far off land.

It is a great adventure to work together towards a Christian solution of the world's needs, and it can only be done as we, together with the boys and girls, find ourselves constantly on our knees, and as we learn to give joyfully of ourselves in love for others, which is the spirit of Jesus.

Our Church Schools have for many years contributed largely to the missionary work of the Church, through offerings for our own Diocesan missions and institutions, through the Little Helpers' Offering, and Birthday Thank-Offering, by the quantities of gifts sent each year as Christmas boxes, and particularly in the Lenten Missionary Offering, which represents one-third of all the money contributed by this Diocese to the general missionary work under the National Council.

The modern school policy is to make this splendid activity not merely a financial competition, even though the object for which the money is used is most worthy and a part of our bounden duty.

We endeavor to make the offering an act of earnest devotion to our blessed Lord, an act of love which is stimulated, strengthened and deepened by the educational processes by which the knowledge of the purpose and object is made real, vital and personal to the pupil.

So the emphasis is on the educational approach to the devotional expression of the pupils' love. The tangible results are seen in the actual offering.

The modern Church School as a whole is the Missionary Society assuming the responsibility and sharing the work.

Many of the schools in our Diocese enjoy this new phase so well realized in the following event, described in a weekly Parish paper:

"The Missionary spirit was abroad on Sunday morning when the representatives of all classes, from kindergarten to seniors, presented at the Chancel their contributions toward the seventy-five gifts which the Church School is sending in the Christmas box to the Navajo Indian children of San Juan Mission in New Mexico. A special service of thanksgiving for our own privileges and of blessing on the work of the missionaries had been arranged and was sincerely and earnestly participated in by the congregation. The Senior Boys' Class is arranging for the packing and shipping of the box."

To use a military figure, the modern school in its missionary enterprise is not like a dress parade of soldiers with bands and banners, but like the men in the trenches, in field uniform, each unit doing its distinct bit, unseen perhaps by others. Only in the ultimate result of the campaign will the faithfulness of the various units be known.

And this work to which the Church Schools are committing themselves is not the comparatively easy task of raising money, but the stupendous task of developing Christ-like attitudes towards the world and the affairs of human society.

The heart of the modern Church School's missionary education in the highest sense, which means the practice of the Christian life of love and brotherhood, is self-giving through love for others. The school finds opportunity for this kind of service in any lesson at any time, and meets the situation in a practical way through prayer, study, fellowship, gifts and work.

Just as the Woman's Auxiliary is auxiliary to the National Council with its manifold channels of work, so the whole Church School is an auxiliary to the National Council with growing interests for the whole program of the Church.

DIOCESAN NORMAL SCHOOL ORGANIZES NEW BRANCH IN WEST PHILADELPHIA

Another Branch of the Diocesan Normal School has been organized. This is the third sectional school in operation in addition to the central school at the Church House.

The West Philadelphia Branch of the Sunday School Association desired opportunity for the training of teachers in the West Philadelphia Convocation who were unable to attend the school at the Church House, and this new school is the result.

On Thursday evenings, commencing January 30, the West Philadelphia Branch will commence its classes in the Parish House of the Church of the Redemption, 56th and Market Streets, and will continue them for ten consecutive weeks.

At 8 o'clock the Rev. Henry Davies, Ph.D., rector of Trinity Church, Collingdale, will teach "The Life of Christ."

At 9 o'clock Mrs. L. H. Riegner, of St. Philip's Church, will conduct a class on "Methods of Teaching."

Mrs. Riegner received the N. A. T. A. diploma several years ago through the Diocesan Normal School.

St. Mark's Branch, Frankford, meets on Monday evenings from 8 to 10, and St. Simeon's Branch on Tuesday evenings at the same hour.

The Diocesan School at the Church House is in the midst of the second semester of its tenth year, having resumed its sessions on January 9, with 18 classes.

The Faculty consists of twelve members, two of whom enter upon the work at the Church House for the first time—the Rev. Henry S. Paynter, Rector of St. Barnabas Church, West Philadelphia, who is conducting a class on "Worship in the Church School through the Christian Year," and the Rev. William M. Sharpe, Chapel of the Prince of Peace, whose course is "Christian Social Service."

SEAMEN'S FRIEND SOCIETY MOVES ITS HEADQUARTERS TO SEAMEN'S INSTITUTE

Beginning February 1, the work of the Old Pennsylvania Seamen's Friend Society will be transferred to the Seamen's Church Institute. Announcement of the transfer was made at the Tenth Annual Meeting of the Managers and Contributors of the Institute on January 20 by Colonel William P. Barba, representing the Institute.

Colonel Barba said the transfer does not mean an immediate merger. It represents the transfer of the work of the Seamen's Friend Society to the Institute in the interest of greater economy and efficiency. Mr. Harry A. Ansell was elected to membership on the Institute's board, representing the Seamen's Friend Society. The latter organization has a record of approximately 87 years' service in behalf of sailors, its headquarters having been in the Sailors' Home, at 422 South Front Street.

At the meeting on January 20, in addition to the reports and the re-election of the old members of the Institute's board, there were several memorial gifts dedicated, including Chapel chairs, and a Corridor designated as the "Board of Managers' Corridor," the latter in memory of the twelve members of the Board who have died since the organization of the Board ten years ago. Another Memorial, a Seaman's bedroom, is in memory of Lieut. Spencer Fullerton Baird Bidle, U. S. N., who died April 1, 1929, and is the gift of Mrs. Saunders Lewis.

MISSIONS MEN ORGANIZE GROUPS "FOR SERVICE"

Men of St. Matthew's Mission, Oxford Circle, Roosevelt Boulevard, on January 17 organized a "Men's Service Club," with the following officers: President, Vincent A. Heinle; Vice-President, Clarence W. Vandergrift; Secretary, H. A. Schneider, Jr.; Treasurer, Charles Millard. A similar club of the same name also was formed last month at St. Andrew's, Somerton, with the following officers: President, Norman F. Gould; Vice-President, Charles Young; Secretary-Treasurer, George Hardy.

The latter has accepted the assignment of house-to-house visiting upon all families whose church affiliations are not known, with the aim of letting them know of the cordial welcome awaiting them at St. Andrew's.

The title "Service" was purposely chosen by each to signify the Club existed not merely for fellowship but to assume a share in the carrying on the work of the Church.

TWO PARISHES DEDICATE CARILLONS IN MEMORY OF DEVOTED VESTRYMEN

During the past month two Parishes have been enriched by gifts of chimes. Both of these are memorials to late Vestrymen and will be fitting and lasting reminders of faithful service and devotion to the Church. As the two Parishes are well removed from the confines of the city, dwellers for miles around in two sections of the Diocese will share in the joy and inspiration which the music of the bells will bring.

The first of these beautiful memorials which was dedicated on December 22 is a carillon of ten bells placed in the tower of the Church of the Redeemer, Bryn Mawr, by Mrs. D. B. Cummins Catherwood, in memory of her husband.

The Rev. Ernest C. Earp, rector of the Parish, officiated at the dedication. Immediately after the service a recital was given by Mr. Chester Meneely, President of the Meneely Bell Co., of Troy, N. Y., the makers of the bells.

In accepting the gift, the Vestry passed the following resolution:

"WHEREAS Mrs. D. B. C. Catherwood has offered to present to the Church a chime of bells as a Memorial to her husband, the late D. B. Cummins Catherwood, formerly a Vestryman and Rector's Warden of the Parish,

"Be it Resolved, That the Vestry express to Mrs. Catherwood its deep sense of gratitude for the offer of such a generous and imperishable gift in memory of one who for many years devoted himself so whole-heartedly and eagerly to the advancement of the Parish."

On Sunday, January 5, there was dedicated at the Church of the Messiah, Gwynedd, by the rector, Rev. William C. Patterson, a chime of bells, given in memory of the Hon. Charles Francis Gummey, late of Philadelphia and Gwynedd Valley. The bells, eleven in number, were made by Meneely & Co., of Watervliet, New York, and are played from an electric keyboard placed alongside the organ console. They bear the following inscriptions: The largest, Faith-Hope-Charity; the others, Patience, Kindness, Generosity, Humility, Courtesy, Unselfishness, Good Temper, Guilelessness, Sincerity, Peace. The largest bell also bears this inscription:

THIS CHIME OF 11 BELLS
WAS GIVEN TO THE
CHURCH OF THE MESSIAH, GWYNEDD, PA.,
IN LOVING MEMORY OF
CHARLES FRANCIS GUMMEY
JANUARY 5, 1930
GLORY TO GOD IN THE HIGHEST AND ON
EARTH PEACE, GOOD WILL TO MEN.

At the service of dedication, the sermon was preached by the Rev. Henry R. Gummey, Jr., D.D., of Philadelphia, a cousin of Judge Gummey.



The tower in the etching is where was installed the new set of Chimes to be a Memorial to the Hon. Charles Francis Gummey.

Judge Gummey was for many years a member of the Vestry of the Church of the Messiah, and one of its most faithful and devoted servants. The music of the bells floating from the tower out over the countryside will, it is felt, add greatly to the ministry of the Parish.

SOUTH AFRICAN SPEAKERS ADDRESS MEETING HERE OF "GROUP MOVEMENT"

The Rev. Frank N. D. Buchman, the Ven. Heywood Harris, Archdeacon of Durban, and a number of English and South Africans, spoke at a meeting on Wednesday evening, January 8, at the Bellevue-Stratford, concerning the "Group Movement" or "First Century Christian Fellowship." Approximately five hundred were present at the gathering, including a large number of the clergy and laity of the Church in this Diocese and a number of ministers and laity of other communions.

The speakers' message was that the solution of all modern problems is to be found in the New Testament, and that the recent house parties in the Union of South Africa had demonstrated anew that the principles and power of Christ can be realized in modern life. Mr. Charles Haines, of Germantown, introduced the speakers, and the Rev. John R. Hart, Jr., of the University of Pennsylvania, also was a speaker. Mr. Haines and Dr. Hart with the Rev. C. J. Harriman and Mr. Thomas B. Lippincott arranged for the meeting.

The local group meets Monday evenings at Mr. Lippincott's home, 640 South Highland street, Merion, and visitors are welcome. Mr. Lippincott's telephone is Merion 1051. Those who

desire literature relating to the "Group Movement" may obtain the same from the Rev. Samuel Shoemaker, Rector of Calvary Church, New York, by addressing him at 61 Gramercy Park, North.

CONFIRMATIONS, DECEMBER 14 TO JANUARY 22, INCLUSIVE

December

14.	Home for Consumptives ...	3
14.	St. David, Manayunk	17
14.	St. Stephen, Bridesburg ...	8
15.	St. Luke, Germantown, including 3 Nativity Chapel	27
18.	Christ, Franklinville	9
20.	St. Titus, Elmwood	10
22.	Calvary, Germantown	28
22.	House of Prayer, Branchtown	13
22.	St. John Free	26
22.	St. Matthias, Phila.	5
22.	St. Peter, Germantown	9
29.	Holy Innocents, Tacony ..	7
29.	Holy Trinity Chapel	6
29.	Trinity, Oxford	10
29.	Trinity Chapel, Crescentville	9
29.	Holy Communion Chapel ..	31

January

3.	Annunciation, Phila., Incl. 1 Received	5
5.	St. George, Richmond, Incl. 1 Received	36
5.	St. George, Venango, Incl. 3 Received	39
6.	Atonement, Morton	12
10.	St. Nathanael, Phila.	12
12.	St. Paul, Chestnut Hill	26
15.	St. Cyprian, Elmwood	4
17.	St. Gabriel, Phila.	14
19.	Good Shepherd, Kensington	13
19.	All Souls for the Deaf	2
19.	St. Luke, Kensington	21
22.	St. Paul, Aramingo	9

The Spiritual Life of Our Hospital

By the REV. GRANVILLE TAYLOR

Any institution concerned with the whole well-being of man soon learns from experience that it has a tremendous task on its hands. Man is so complex in his make-up of body, mind and spirit. Each part is of great importance but not nearly so as that all three shall be harmoniously working together for the highest well-being of the whole. When we think of man's health we must include each one of these parts of his being. Man cannot live his fullest and most complete life without a fair degree of health in all three.

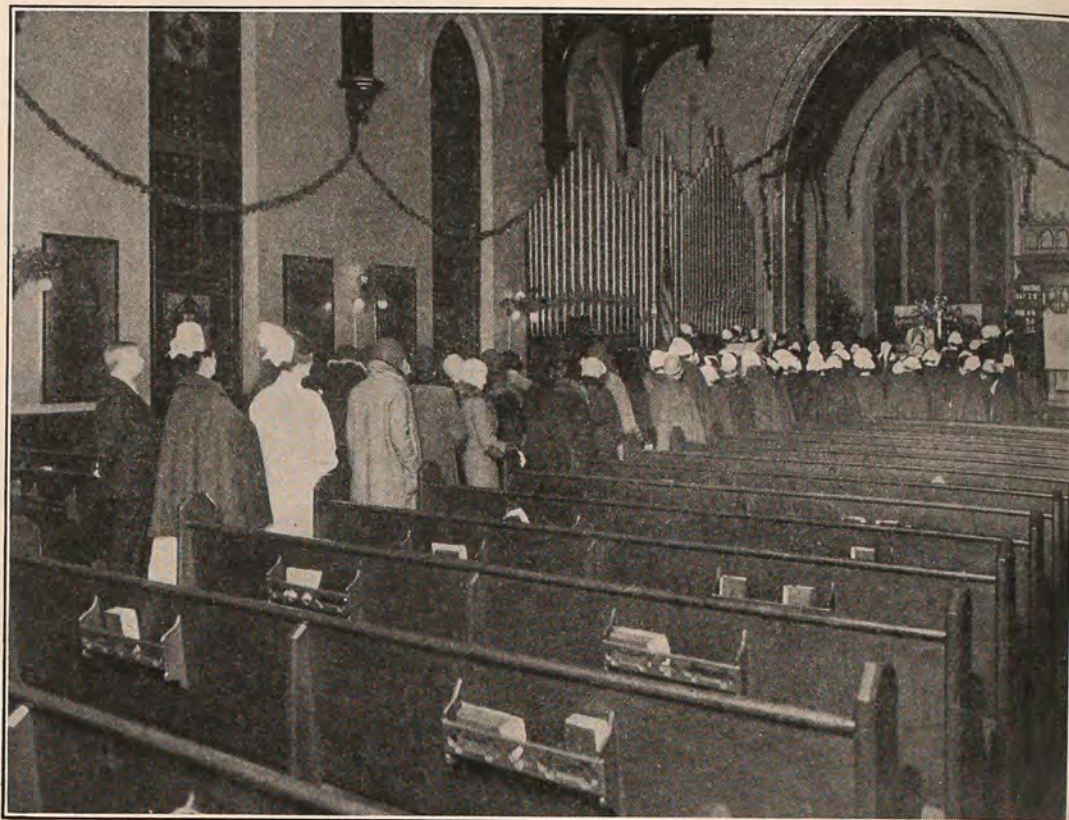
In this age of specialization in industry we find the same spirit manifesting itself in connection with man. One set of specialists cares for his body, another for his mind, and still another for his soul. In some ways this may be for good, in others for harm. There is grave danger in over-emphasizing one and neglecting the others. No man can have full health under such conditions.

It is well known that formerly all three were under the direct care of the Church. As time went on they were more and more divorced, each from the other, religion and the things of the spirit alone being left to the Church. The complete separation however has never been wholly achieved and it is most fortunate that it has not.

It would seem as though the pendulum is swinging back to a more reasonable and sane position in these matters. We are learning to think in terms of the whole man, and we begin to realize that all three phases of his life must be kept in full view and treated in such ways as to maintain a perfect balance. To use an idea very prevalent these days, is there not need of a "merger" of interest in these things? A "holding corporation" of some sort might be devised whose chief objective shall be to coordinate the activities of the specialists in each line, so that each will render to the other the greatest possible assistance in bringing about the well-being of the whole man.

If a choice has to be made in this matter, should we not have the moral and spiritual well-being kept in first place and the others more or less secondary, rather than vice-versa. A choice of this sort is not necessary, for there is absolutely no reason why all three cannot be so regulated and fitted into a program that will bring the greatest good.

We are learning that religion and concern for spiritual things cannot and should not be ignored by those whose interest might particularly be with the body and the mind. A physician might not be what we should call "devoutly



The Rev. Joseph Manual, Chaplain of the Hospital, officiated at the Celebration of the Holy Communion at 6 o'clock Christmas morning, and the picture shows the nurses approaching the Altar to receive the Sacrament.

religious," yet, if he has any real intelligence at all, he will not only recognize the value of, but will co-operate fully with every sane effort along spiritual lines. Who can estimate the importance of the following, to one seeking to recover his bodily health and strength: peace of mind and heart; faith in God, in life, in the attending physician; confidence, cheer and comfort. These are the things true religion should bring to the believer. The priest and the physician, working harmoniously and intelligently together, are both necessities to the cure and healing of the whole man.

That is at least one important reason why religion and religious ministrations should be kept on a high and very efficient plane in connection with hospital work. The chaplain and his ministrations are not something simply to be tolerated by hospital authorities, on the contrary, they are as important and necessary as any other hospital department. Fortunately most hospitals are sympathetic and, on the whole, co-operate generously in this matter, even though no permanent chaplain is maintained on the staff.

In our own Episcopal Hospital the Board of Managers, the Chaplain, the Rev. Joseph Manuel, and his assistant, Mr. Frank Longshore, are tremendously interested in keeping the spiritual well-being of all, patients and employes, on the highest level. The Church in this

Diocese, in supporting this Hospital, is laboring as much for the cure of souls as for the healing of bodies. Nothing should be left undone to strengthen the hands of those intrusted with this essential task and privilege. It is well known that times of illness and affliction are most opportune for the planting of seeds that will later grow and bring forth much fruit. The religious life of the Hospital must be given, and as far as possible is given, the very best the Church can provide. In the name of Christ the Hospital is ministering to the bodies of men and women, and under no circumstances should it be remiss in its ministrations to their spiritual lives.

While not classified as definitely spiritual, yet the Christmas activities at our Hospital are examples of this fuller ministration. The Spirit of Christmas filled every part of the Hospital. In each ward the nurses placed and decorated a tree, and on Christmas morning the Nurses' Choir sang their carols in every ward. On Christmas Eve one of the doctors played the part of Santa Claus in the children's ward and distributed the well-filled stockings, the toys and candies, that had been sent by various churches and Sunday Schools. On another occasion the Bishop's committee gave a party and provided entertainment in the several wards. The choir of St. Mark's Church, 15th and Locust Streets, assisted splendidly at this time.

Two other parties were given by the Social Service department of the Hospital, both in the New Dispensary. One was for the adults and the other for the children. The orchestra from the Boys' High School, 8th and Lehigh Avenue,

company this article were taken at one of those services.

These things are as they should be, and the true spirit of religion with all its comfort, peace, faith and consolation should be kept burning brightly

services, results of which have proved very gratifying.

The Fellowship of the Mediator in West Philadelphia has been congratulated on its monthly offering of flowers for All Souls Chapel in the Philadelphia General Hospital, and its assistance in the service here by wheeling in patients, distributing hymn books and in many ways making themselves useful. The matter of new members, which presents a difficult problem to many Fellowships, is ably taken care of in this parish by a competent committee.

Mr. George Elliot, President of the Boy Council of Philadelphia, and former Director of Public Safety, was the special speaker at a service conducted by the Y. P. F. of the House of Prayer. He made a stirring appeal to parents to encourage the youth of today and to take an interest in activities in which children are interested. Edwin Tremain, an invalid member of this Fellowship, was honored two years ago. Mr. Elliot presented him with the Boy Award Medal, presented annually to the boy chosen as the most deserving in the city.

The annual Y. P. F. Diocesan Dance held on Friday, December 13th, at the Brookline Square Club, was declared to be the most successful that has been given. Profits amounting to nearly \$100 are to be put toward the scholarship fund for the Young People's annual Summer Conferences held throughout the East.

The Fellowship of Holy Trinity, Nineteenth and Walnut Streets, is conducting the four o'clock service on the first Sunday in each month. As nearly as possible Fellowship Members are in charge. At the service in December the address was by Walter Gale, a Fellowship member and a Postulant for the ministry from the parish. Earl Hensen, another Fellowship member, was organist and choirmaster. The Choir, with few exceptions, comprised Fellowship members. Three Fellowship officers took part as Lay readers. Fellowship members did the ushering. The Rev. Floyd W. Tomkins and Rev. Floyd W. Tomkins, Jr., also had their part in the service. After each service supper is served in the parish house, followed by the regular Fellowship meeting. At the January service the Rev. B. Janney Rudderow, of Holy Trinity Memorial, former Chairman of the Diocesan Y. P. F. Commission, preached. Three new Lay readers also took part. The plan is to give each member an opportunity to take an active part in the service and also to build up a large group of Lay readers within the Fellowship, who, through experience, will be able to take a service in event of an emergency.



This etching shows the nurses preparing to leave the Hospital Chapel on Christmas morning to sing Carols in the various wards. In the foreground, left to right, are the Chaplain, Rev. Joseph Manual; the Superintendent of the Hospital, Mr. Charles A. Gill; Supervisor of Harrison Home, Amelia S. Diller; Assistant Directress of Nurses, Catherine M. Holler and Directress of Nurses, Anna B. Behman.

played an important part in these affairs.

The Chaplain made arrangements for two early celebrations of the Holy Communion on Christmas Day, especially for the nurses. The photographs which ac-

throughout the whole year in the Hospital. It should be a matter of great satisfaction to our Church that the ministry of medicine goes along, hand in hand, with the ministry of true religion.

Fellowship Notes

The Episcopal Hospital is to be the beneficiary of the third annual dramatic production of the Y. P. F. in the Diocese, which will be given on the evenings of Friday, February 21st, and Saturday, February 22nd, at the New Century Club, 124 South Twelfth Street. The play, a three-act comedy, entitled "Thirty Days," deals with efforts of a young man to conduct himself for that period in a manner in accordance with the wishes of his sweetheart, and his side splitting attempts to live up to her ideas of how he should act. Admission for either performance is \$1.00. The cast has been drawn entirely from the members of the various Fellowships throughout the Diocese, and they are being ably coached by Douglas Iseman, of Calvary Church, Germantown. Tickets may be secured from George E. Thomp-

son, 1537 Womrath Street, Philadelphia, or from any member of the Young People's Fellowships.

Several inquiries have been received lately regarding the Fellowship pin or emblem which was made standard in the Diocese some time ago. George E. Thompson, 1537 Womrath Street, Philadelphia, will be glad to receive orders for the pins, or furnish any desired information about them. The price for each pin is \$2.50, and they are furnished with a guard at a small additional cost, if requested.

The Fellowship of St. Paul, South Philadelphia, is distinguishing itself in aiding to establish new Fellowships, and toward this end a joint meeting was recently held with the newly formed Fellowship of the Church of the Resurrection, Mayfair, to better acquaint the latter with the prospects and possibilities of Fellowship work. Recently St. Paul's Y. P. F. has instituted an all-musical program for specified Sunday evening

Memorials to Bishop White, Under Peak Will, to be Erected at Philadelphia Divinity School and at Valley Forge

Under the provisions of the will of the late Henry L. Peak, of this Diocese, providing that his residuary estate should be used to erect a Memorial to the Rt. Rev. William White, first Bishop of Pennsylvania, the committee appointed under the will has decided to divide the available fund in equal parts and to erect a Memorial at the Philadelphia Divinity School and also at the Washington Memorial Chapel, Valley Forge.

In making provision for the Memorial the decedent stated it might be erected at either the Divinity School or at Valley Forge. Mr. Peak's estate proved so much larger than even he had anticipated that the committee decided each place should be provided with a Memorial.

At Valley Forge the Memorial will take the form of a much-needed sacristy, attached to the present Chapel: a life-size statue of Bishop White appearing above the doorway.

At the Divinity School the memorial will be of an unusual, perhaps even of a unique, character. The interior of the beautiful chapel will be completely finished and furnished. The major feature in this will be the installation of the stalls of the choir, providing for the professors and a student body of one hundred and fifty. The chapel is designed after the general lines of the traditional English College Chapel, where the students and professors are the permanent and the chief element in the congregation. This means that the choir, where they sit, is much larger than the nave or antechapel.

The stalls will be of carved oak, the front rows simple, the back rows crowned by delicate canopy work. The statue of Bishop White, in bronze, will appear in the lofty canopy that surmounts the dean's stall, and will thus be the dominating feature of the Chapel interior.

Bishop White was not only a great statesman and bishop; he was also a theologian of rare distinction. It is not generally known that he was the first leader of our Church to recognize the importance of a specialized training for the Ministry. He planned for a school of theology here in Philadelphia, and carried his plans even to the point of choosing and engaging a competent priest to begin such instruction and to take the lead in building up a Divinity School.

Curiously enough, there has hitherto been no memorial, or at least none notable and worthy, of William White,

though he is universally recognized as one of the great men not only of the city but of the nation. And now that fitting remembrance becomes possible, it is most appropriate that the Divinity School should have part in commemorating him who first dreamed of and planned for its existence. It is appropriate too that the Chapel of the School should be chosen as the site of the memorial. For there students and professors gather day by day for that common worship which is the deepest expression of their common life and their common purpose. The dominant feature before their eyes will be the effigy of William White, who gave his long life to ministry and saintliness, and who loved nothing better than to worship God in sincerity and truth.

The general plan for this memorial was finished by Mr. Milton Medary just before his death in August last; and it is a deep satisfaction to feel that this completion of the noble building he designed is to be after his own mind. The architects hope that the work may be finished in time for the annual Commencement in June.

WOMAN WORKER NAMED TO REPRESENT CHURCH IN JUVENILE COURTS

As an outgrowth of voluntary and important work carried on in the Juvenile Court for the past year under the auspices of the Diocesan Committee of the Woman's Auxiliary and the Church Mission of Help, the Diocese at the January meeting of the Executive Council assumed its duty and responsibility as a Diocese to look after cases of Church children which reach the Court either directly or through social service agencies.

Until the two Diocesan organizations above mentioned saw the need there was no responsibility for that type of work being looked after by the Diocese officially. In its work and study the Diocesan Department of Christian Social Service and Institutions made an investigation of the need, conferring with Mrs. J. Willis Martin, Chairman of the Diocesan Committee and others who had been assisting in the work that was being done during the year.

In consequence of its study the Department submitted a report to the Executive Council, and the latter unanimously adopted the recommendation that a worker be employed for the three months' period suggested by the Department. Announcement was made that

Mrs. Mabel Gwynne, at present residing in Morrisville, had been appointed.

In its report submitted by the Chairman, Dean West, the Department says in part:



Mrs. Mabel Gwynne

"The work of these Courts constitutes the crucial point frequently in the solving of mal-adjustment problems in the lives of the boys and girls who come into the Courts and of their families. The Church has a very real responsibility and opportunity in caring for children on probation and in assisting the Courts in placing neglected children. The Roman Catholic Church and the Jewish Social Service workers, we understand, are always on hand to care for their children, and it is not unusual to have children committed to their care, when no one else appears to be able to assume such care.

"Your Department feels that the Episcopal Church should look after our own children, and because the total number is not great, we should do so, if possible, in co-operation with other Christian bodies, who have no provision for such care."

Mrs. Gwynne, who has accepted the service as the Church's official Court worker, has had fifteen years' experience with the Children's Bureau of Philadelphia and the Red Cross and is a Churchwoman, being a communicant of St. Mark's, Philadelphia. Her appointment is most acceptable to the Social Agencies of the city and to the Federation of Churches. The Federation, Dean West's report says, in conference with our Diocesan Department, it is understood is anxious to enter into the plan in relation to the proposed co-operation with other Christian bodies suggested in the report, but is unable at present to do so.

CONFIRMATION APPOINTMENTS FOR FEBRUARY-MARCH

Beginning February 16, Bishop Atwood will assist Bishop Taitt in taking Confirmation appointments. The revised schedule for February and March follows, Bishop Taitt officiating at all appointments up to and including February 14:

February 2.—Fourth Sunday after Epiphany.

A. M.—Philadelphia, St. Philip.
Evg.—Philadelphia, The Advocate.

February 5.—Wednesday.

Evg.—Philadelphia, St. Mary Chapel.

February 9.—Fifth Sunday after Epiphany.

A. M.—Philadelphia, St. Matthew.
Evg.—Philadelphia, St. Elisabeth.

February 14.—Friday.

Evg.—Philadelphia, St. Clement.

February 16.—Septuagesima Sunday.

A. M.—Philadelphia, St. Bartholomew, Wissinoming, Bishop Atwood.

A. M.—Philadelphia, Epiphany, Sherwood, Bishop Taitt.

P. M.—Philadelphia, St. James', Bishop Taitt.

Evg.—Philadelphia, Calvary, West Philadelphia, Bishop Atwood.

February 19.—Wednesday.

Evg.—Philadelphia, St. Andrew, West Philadelphia, Bishop Atwood.

February 20.—Thursday.

Evg.—Philadelphia, St. James, Hestonville, Bishop Atwood.

February 21.—Friday.

Evg.—Philadelphia, St. Simeon, Bishop Taitt.

Evg.—Philadelphia, St. Michael and All Angels, Bishop Atwood.

February 23.—Sexagesima Sunday.

A. M.—Philadelphia, The Mediator, Bishop Taitt.

A. M.—Philadelphia, Incarnation, Bishop Atwood.

P. M.—Philadelphia, Gloria Dei, Bishop Atwood.

Evg.—Philadelphia, St. John the Divine, Bishop Taitt.

Evg.—Philadelphia, St. Bartholomew, Lehigh Ave., Bishop Atwood.

February 26.—Wednesday.

Evg.—Philadelphia, St. Michael, Germantown, Bishop Taitt.

Evg.—Philadelphia, St. Thomas, Bishop Atwood.

March 2.—Quinquagesima Sunday.

A. M.—Philadelphia, St. Luke, Bustleton, Bishop Atwood.

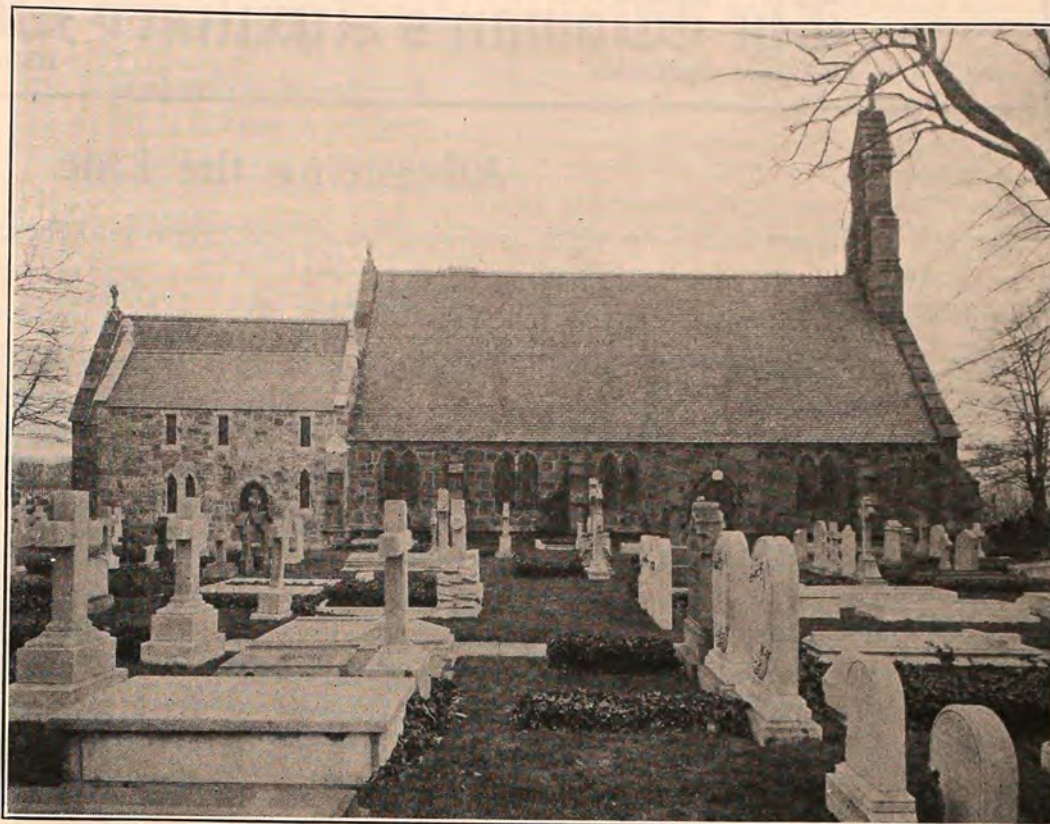
Evg.—Philadelphia, St. Andrew, Somerton, Bishop Atwood.

March 5.—Ash Wednesday.

Evg.—Philadelphia, St. Monica, Bishop Taitt.

Evg.—Wyncote, All Hallows, Bishop Atwood.

The New Memorial Sacristy at St. James the Less



To the left in the etching is shown the new Sacristy at the Church of St. James the Less, Falls of Schuylkill, given by Mrs. Samuel D. Riddle, in memory of her parents, John and Sarah Schofield Dobson, a report of the dedication of which was published in the last issue of The Church News. On the ground floor of the new Sacristy are accommodations for clergy, and on the upper floor for servers. The basement contains a working sacristy.

March 6.—Thursday.

Evg.—Philadelphia, Phillips Brooks Memorial, Bishop Atwood.

March 7.—Friday.

Evg.—Philadelphia, Redemption, Bishop Taitt.

Evg.—Philadelphia, Crucifixion, Bishop Atwood.

March 9.—First Sunday in Lent.

A. M.—Philadelphia, St. Mark, Frankford, Bishop Taitt.

A. M.—Philadelphia, St. Mary, West, Bishop Atwood.

Evg.—Philadelphia, Resurrection, Mayfair, Bishop Taitt.

March 12.—Wednesday.

Evg.—Chester, St. Luke, Bishop Taitt.

Evg.—Philadelphia, St. George, West, Bishop Atwood.

March 14.—Friday.

Evg.—Chester, St. Mary, Bishop Taitt.

Evg.—Cheltenham, St. Aidan, Bishop Atwood.

March 16.—Second Sunday in Lent.

A. M.—Ridley Park, Christ, Bishop Taitt.

A. M.—Jenkintown, Our Saviour, Bishop Atwood.

Evg.—Philadelphia, Zion, Bishop Taitt.

Evg.—Weldon, St. Peter, Bishop Atwood.

March 19.—Wednesday.

Evg.—Clifton Heights, St. Stephen, Bishop Taitt.

Evg.—Wynnewood, All Saints, Bishop Atwood.

March 21.—Friday.

Evg.—Philadelphia, Holy Comforter, Bishop Taitt.

Evg.—Philadelphia, Emmanuel, Holmesburg.

March 23.—Third Sunday in Lent.

A. M.—Philadelphia, St. Jude-Nativity, Bishop Taitt.

A. M.—Philadelphia, Holy Apostles, Bishop Atwood.

Evg.—Philadelphia, St. Barnabas, Haddington, Bishop Taitt.

Evg.—Philadelphia, St. Simon the Cyrenian, Bishop Atwood.

March 26.—Wednesday.

Evg.—Norwood, St. Stephen, Bishop Taitt.

Evg.—Highland Park, Holy Sacrament, Bishop Atwood.

March 28.—Friday.

Evg.—Philadelphia, St. Ambrose, Bishop Taitt.

Evg.—Drexel Hill, Incarnation, Bishop Atwood.

March 30.—Fourth Sunday in Lent.

A. M.—Bala, St. Asaph, Bishop Taitt.

A. M.—Bryn Mawr, Redeemer, Bishop Atwood.

P. M.—Cynwyd, St. John, Bishop Taitt.

Evg.—West Manayunk, St. Andrew, Bishop Taitt.

The Woman's Auxiliary Department

SARAH M. DISSTON

HENRIETTA M. WASHBURN

Advancing the Line

"Our left is driven back, our right is giving away, we will—Attack!" It was in something of the spirit of these words of the great general that the Advance Program of the Church was conceived and put forward.

In spite of past failures and deficits, we are now paid the compliment of a new and larger challenge, and confidently bidden to meet it. Could anything more effectively hearten and stimulate us than a call to a fresh start and a greater adventure for the bringing in of the Kingdom of God! We are reminded, in a recent letter from headquarters, that "we are always being called to a new life—to get out of ruts, to live more bravely, and to lead more bravely," and of the joyous pilgrim who, "for the love that he had to his Prince, ventured as he did. It is conceivable that one may live without loving, but it is certain that one cannot love without giving. As we move up to Lent, and experience a deeper realization of the love of Him Who gave Himself for us, we cannot but be thankful that, in His gracious providence, He offers us the opportunity of sharing personally in the work which is so near to His heart. It has been estimated that it would take \$3,000,000 to properly develop and equip our mission field for the next three years. But our General Convention has only asked of this Church throughout the land a total of \$1,600,000 in that period of time.

As a beginning, our Diocese has already selected two specific objects for which to be responsible—the erection of the Iolani School in Honolulu, to cost about \$50,000, and \$20,000 towards the erection of a hospital for colored people at New Bern, N. C. The Iolani School, although properly in the domestic field, will be for Chinese and Japanese children, thus benefiting the foreign field as well. It will have a special appeal for us, being in the missionary district now in the care of Bishop S. Harrington Littell, so well known in Philadelphia, and the hospital at New Bern, in our own Southland, and in the Diocese of Bishop Darst, who has done so much for the Church at large, will likewise win our hearty support.

We of the Auxiliary are asked to begin at once to inform ourselves on the Program, and to put all our

strength into the carrying out of the plans as they are formulated and announced by the officers of our Diocesan Auxiliary. To this end we are requested not to undertake another separate Corporate Gift in 1930, but to work instead for this great Corporate Gift of the whole Church. And thus, "like a mighty army," we have the inspiration of marching forward, shoulder to shoulder, in a glorious cause, witnessing to the faith that is in us. "What," we are reminded, "is money but stored-up life? It is ours to direct that stored-up life along channels that will make for the fulfillment of the Master's wish for this world. The more we learn to love our Lord and to put Him first in our lives, the more we feel the need of some such outlet for our devotion." "I have no sympathy," said Benjamin Franklin, "with those who expect great results at no personal sacrifice to themselves"—and is not eager sacrifice the prerogative and the mark of love? One of our present-day writers issues a significant note of warning to us in this land. He claims that he has not found the American a joyful person, and states that "the reason is obvious: He has staked his all on passing things, and satiety is the inevitable result. No one is permanently happy who does not primarily live up to the eternal spiritual values. Acquisitiveness impoverishes the inner man. Spirituality never breeds success. Dearth of spirituality is America's supreme menace."

Our annual Missionary Day, to be held this year in the afternoon and evening of February 19, will bring to us all an opportunity of hearing from those who are indeed adventuring for God and advancing the line both at home and abroad. Let us share the opportunity widely, attending ourselves and bringing others who may not yet have caught the vision of the supreme adventure. It is hoped that, as a result of the stimulating visit of Miss Sallie Deane, of Richmond, many younger women will align themselves with the missionary work of the Church and the bringing in of the Kingdom of God. The hope for the future lies in them. They have plans afoot. Let us do all in our power to encourage them and back them up. Then watch them!

Specific Objects Selected

Call to Meet a Challenge

Adventuring For God

UNITED THANK-OFFERING BUILDING WORK ACTIVE

Information comes from the Church Missions House that the seven buildings to be provided wholly or in part from the United Thank-Offering of the last

Triennium had in January progressed as follows:

Completed. Church at Delray Beach, Florida.

Nearing Completion. St. Catherine's Training School, San Juan, Porto Rico; Nurses' Home for training school at St. Agnes Hospital, Raleigh, N. C.;

Dormitory for the Appalachian School, Penland, N. C.

Not Yet Begun. Vocational School for Indian Children, Cass Lake, Minn.; New Building for St. Margaret's Church Training Center, Berkeley, Calif.

To Begin This Year. Chapel for St. Margaret's School, Tokyo, Japan.

MISSIONARY TRAINED HERE TELLS OF CHURCH'S WORK AMONG THE JAPANESE

To those fortunate enough to be present at the regular meeting of the Auxiliary's Foreign Committee in January a vivid story of the Church's missionary work in Japan brought to all a soul-stirring picture of the advance of that work, of the greater opportunities that may be fully utilized and the need for us who stay at home to see that additional workers and funds are supplied to so ripe a field.

Miss Christine Nuno, of the staff of St. Luke's Hospital, Tokyo, was the speaker. Her story had a double interest for Pennsylvania, because of the hospital which she represented and because Miss Nuno is a graduate of our own Church Training and Deaconess School. Before going to Japan she served as a U. S. Army nurse in the Word War and afterwards with the Red Cross and the Near East Relief in Athens.

Through St. Luke's, the speaker said, the Church is making a great contribution to Japan, not only along medical lines, but also along educational and evangelistic lines. The evangelistic work is conducted by the Japanese Chaplain. There are daily services for nurses and patients; Bible classes and a very active Sunday School. Classes presented for Baptism and Confirmation are as large, and in many instances larger, than those in any of the churches of Japan.

Miss Nuno told of a Buddhist woman who came to the hospital as a nurse. "After she had been with us awhile she was called home on account of the illness of her mother. On Christmas Day she wrote to her friends at the hospital that she was thinking of St. Luke's and the message she had heard there the previous Christmas. She wrote she had told her mother she was homesick for the life at the hospital. Her mother, seeing she had been changed by her experience at the hospital, allowed her to return. She came back and was baptized and confirmed. Finally she left, saying she felt she had a message for the community and must return to it. There she has established a clinic in connection with which she has a Bible class, which has grown beyond her and which has made it necessary for her to have a Bible woman. Since then her father and mother have also been baptized."

Glancing at the list of pledges made by the Foreign Committee to the various mission stations in the foreign field, Miss Nuno gave a brief account of each of the workers at those strategic points. She mentioned especially Miss Richey at St. Elizabeth's Hospital, Shanghai, and

ANNUAL MISSIONARY DAY!

Wednesday, February 19

ST. JAMES CHURCH

Twenty-second and Walnut Streets
22nd and Walnut Streets

AFTERNOON AND
EVENING

Speakers will include Rev. Robin Chen, of China, who will tell of Foreign Missions; Mrs. J. Henry Brown, wife of the Archdeacon of Colored Work in the Diocese of Georgia, who will talk on Colored Work. Bishop Taitt will talk on Diocesan Missions, and the Rev. H. R. Bennett will speak on Indian work.

The regular monthly meeting of the Foreign Committee will be in the Church House, 10.30 A. M.; Speaker, Mr. Jose Gomez, of Mexico.

Miss Etta McGrath in Kyoto. Of the latter she said "she is all but a bishop herself." There are nine graduates of the Philadelphia Church Training and Deaconess School who have recently formed themselves into an Alumni Association.

LUXURY EXPENDITURES VS.

GIFTS TO GOD'S WORK

Comparison of the amount of money one spends on luxuries in one month with what one gives for God, was recommended at the special meeting of the Foreign Committee last month, which was held in the Churchwoman's Club jointly with the members of the Churchwoman's Club.

"The New Woman in China Due to Christianity" was the special topic, the speaker being the Rev. Robert Chen, one of the Church's native priests who is taking a special study course at the University of Pennsylvania. The recommendation set forth in the opening paragraph followed Mr. Chen's stirring picture of the contribution which the Church has made to women in China.

"The Church through its schools, its teachings and its other activities is raising the standard of woman in China," Mr. Chen said. "Women now are the equals of men in China. Women are serving on vestries and as Deputies to Convention. If it had not been for the Christian missions in China I would not be here tonight. In other words I would not be a Christian. The Christians in China will continue to hold on. Your

work means much to the native Christians, and we are most thankful for your continued interest."

Mr. Chen's picture of the Church's influence in China make a deep impression on his hearers, and in directing attention to the need of supporting that and other missionary work, one of the members of the Foreign Committee said in part:

"Our greatest menace is our material prosperity. We belong to a world-wide Church—not a Parish—not a Diocese—and, as a Church, we send our workers over the world, beyond our sight but never beyond our prayers and our gifts. We are so comfortable. Unimagined luxuries of our grandparents we now look upon as necessities. Count up, honestly, the amount we spend in a month on luxuries and compare it with what you give to God."

The speaker quoted from a recent address before the Jewish Federation made by the widely known actor, Eddie Cantor. "He is, as you know, the head of the Jewish Actors' Guild and it is understood is soon to retire from the stage to devote his time to philanthropic and charitable work. Addressing the Federation workers he said: 'More than any other excuse you will hear in this campaign will be complaints that the recent stock market crash makes it impossible for the contributors of other years to give toward your goal of \$1,750,000. At the same time former contributors will complain of poor business. No one has the right to say stock market or business depression, because no one has the right to gamble with the money that should and must be spent each year to care for the poor, the sick and the blind. Many of the people to be approached in this campaign were hustling around a couple of months ago to collect cash for their brokers. They met those margin calls; they had to, and just the same now they have to meet this one, for the campaign for charity's sake is a call from God. It cannot go unanswered'."

DIOCESAN COMMITTEE'S NEWS LETTER OF MONTH TELLS OF ACTIVE WORK

The monthly news letter of the Diocesan Committee by Miss Sarah Lowrie gives an interesting account of the January meeting. It says in part:

"The Diocesan Committee, for all of the years that most of us have known it, has had the settled policy of listening to the reports of Mission workers, generally head workers—clergy, chairmen, executive officials, etc.—about their mission work. We learned what the executives meant to accomplish, what they hoped or believed that they had accom-

FOR SUN-WORSHIPPERS



Come to think of it, there are mighty few places to stay where you can take all-over sun-baths.

But these are perfectly possible at Haddon Hall—where newness, beauty and comfort are more graciously combined than you are likely to find anywhere else.

You—who need a rest—come to Haddon Hall for a week or a month or a year . . . and watch your health grow at every inhaling of this pure ocean air, at every inbibing of this tonic of the sun.

The men will like to take advantage of the health baths, with the electric cabinet treatment and the invigorating salt and oil massages.

Chalfonte-Haddon Hall borders the ocean. We will be glad to send you rates and literature. A Motoramp garage adjoins the hotel.

CHALFONTE- HADDON HALL

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American and European Plans
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Church and Clerical Work a Specialty

MISS G. L. DARRACH
112 South 16th Street, Philadelphia, Pa.

RITTENHOUSE 9545

plished, and we were also taken into their confidence as to what they needed in the way of money or goods or service.

"This charitable shopping went very well before the Diocese established a budget, for before the budget we could carefreely give towards the object that touched our sympathies the most at the minute. But after the budget was established and our special fund generosity were curtailed by practical considerations that had to do with the parish quota, the endless round of being merely touched sympathetically by persons asking for help for special cases, seemed less and less what we met each month to accomplish.

"And it was at this crucial point that Mrs. Martin suggested and put through a radically new program for us. The interests of the Diocese are now to be viewed and helped by committees comprised of delegates of our own Diocesan Committee. Part of those interests are the old ones that we know, part are new interests about which we are to be informed. This January meeting was taken up by the chairmen of these committees reporting on the plans and investigations and work up to date. Mrs. Henry Jump gave the most momentous news of things accomplished and to be accomplished in her prison report; Mrs. Norris Barratt's report, delayed through Mrs. Martin, had to do with slum conditions and housing conditions, and was virtually a list of our own churches that are in, or near by, the dark spots of the city; spots breeding crime and disease and unhappiness and want. Mrs. Charles Biddle's report concerned the League of the Isolated, a group for prayer and for a kindlier connection with the outside world; the shut-in members with whom her committee keeps in constant touch being the permanently set-aside members of the Church. Mrs. Howard Clark's report had to do with the children which the Diocesan Committee has sponsored at the request of the Juvenile Court. And the good news that an officer to deal with the future guardianship and education of these delinquent wards of the city was to be appointed and paid for by funds of the Diocese for the coming year, was a matter of sincere thankfulness to all present.

CHAPLAIN AT JERUSALEM TO SPEAK IN GERMANTOWN

The Woman's Committee for Church Work among the Jews, of which Miss Ormsby is in charge, has issued invitations to a meeting and Tea at the residence of Mrs. George Breed, 231 West Cheltenham Avenue, Germantown, on Wednesday, February 5, at 3 o'clock. The

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Rev. Dr. Caley will preside, and the Rev. Charles T. Bridgeman, Chaplain in Jerusalem, will speak. Take car 53 or Pennsylvania Railroad to Cheltenham Avenue Station.

ST. MATTHEW'S MISSION FORMS AUXILIARY BRANCH

A Branch of the Woman's Auxiliary, with 18 members, was organized last month at St. Matthew's Mission, Oxford Circle, Roosevelt Boulevard. Mrs. George Woodward, President of the Diocesan organization, was present at the organization and told of the work of the Auxiliary throughout the Church. Mrs. Pancoast and Miss Sallie Deane, of Richmond, Va., also addressed the new Branch. The Rev. W. C. Roome, Jr., priest-in-charge of the Mission, opened the meeting with a short service. Officers of the new Branch are: President, Mrs. George Kauss; Vice-President, Mrs. Charles Millard; Secretary, Miss Anna Ross; Treasurer, Miss Emma Fasey.

Although St. Matthew's has been organized but a short time, there are now 65 families associated with it, with many others attending the services. The Mission has recently issued a very attractive "Chapel Directory."

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RECTOR PAYS TRIBUTE TO BRANCH PRESIDENT'S LONG SERVICE RECORD

Following twenty years of devoted
service as President of the Woman's
Auxiliary of St. James, Twenty-second
and Walnut streets, Mrs. C. Howard
Clark, Jr., has resigned and the Auxili-
ary has elected Mrs. Henry Dillard as
her successor. In recognition of the
great service given by Mrs. Clark, the
Auxiliary has elected her as Honorary
President for life.

In the Parish paper of St. James
Church the rector, the Rev. John Mock-
ridge, calling attention to the retirement
of Mrs. Clark, pays tribute to her long
and faithful service. "It is not easy to
think of our Auxiliary apart from Mrs.
Clark," he says. "She gave to it every
ounce of her great energy, her unflinching
devotion, her quite unique powers of
leadership. She made the work alive—
just buzzing with life. Year after year
she has kept everlastingly at it until
St. James Branch is recognized as one
of the very strongest in the whole Dio-
cese. She has the satisfaction of know-
ing that each year there has been
growth, and that the last year was the
best the Auxiliary has ever had. As
Rector I am most deeply grateful to
Mrs. Clark for her long and most dis-
tinguished service. May God's richest
blessings be with her now and always."

Mrs. Dillard needs no introduction to
the members of the Woman's Auxiliary
throughout the Diocese. For twenty-
three years she has been a leading and
forceful member of her Parish Branch.
In the central Diocesan organization of
the Auxiliary she has for many years
been an active and energetic worker for
all missionary causes, and is widely
known also for her leadership in Mis-
sion Study and in the Colored Commit-
tee.

PREPARING COMMENTARY ON NEW PRAYER BOOK

The Rt. Rev. Charles L. Slattery,
Bishop of Massachusetts and chairman
of the Commission on the Revision of
the Prayer, is now at work on a new
commentary on the new Prayer Book
which Charles Scribner's Sons will pub-
lish. This entirely new commentary will
express the spirit of the committee on
revision. Bishop Slattery will interpret
the changes recently effected and de-
scribe the reasons which brought them
about. He will also include the history
and background of the Prayer Book.
Hitherto the standard commentary in
America on the Prayer Book has been
"The Book of Common Prayer" by
Samuel Hart, now out of print. There
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FREE CHURCH COUNCIL OF GREAT BRITAIN HONORS REV. JOSEPH FORT NEWTON

The Rev. Joseph Fort Newton, rector of the Memorial Church of St. Paul, Overbrook, Philadelphia, has accepted an invitation to preach the Colonial Missionary Sermon in City Temple, London, on May 14, under the auspices of the Free Church Council of Great Britain, which corresponds to the Federal Council of Churches in America.

The Colonial Missionary Sermon is given during what is called in England the "May Meetings," when ministers from all the colonies of the United Kingdom of Great Britain come to London to hear discussed in a sermon the whole religious life of the British Empire. It is really the one big annual religious event of the Free Church of Great Britain, and is eagerly looked forward to throughout the year.

A unique and unprecedented feature of the invitation extended to Dr. Newton is the fact that an Anglican should be asked to give the sermon. The selection of Dr. Newton also shows that his connection with the Episcopal Church does not in any way mar his fellowship with the Free Churches of England.

While Dr. Newton's itinerary has not yet been outlined, among numerous speaking engagements will be a sermon at the Guild House, London, in the pulpit of his friend and former colleague, A. Maude Royden. Dr. Newton expects to return to this country in time to carry on his usual University work during the Commencement season in June.

BROTHERHOOD ASSEMBLY MEETING IN JANUARY

The January meeting of the Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew, in the parish house of St. Paul's Memorial Church in South Philadelphia, was attended by about one hundred men and boys, despite a very cold night. Bishop Taitt was the honor guest. Mr. Thomas Herrin, of the House of Prayer Chapter, described the recent conference for laymen conducted by Dr. Sturgis at the Preachers' College of the Washington Cathedral. Mr. J. Leonard Mason, Director of Physical Education at the University of Pennsylvania, who described the value and manliness of proper athletics, and its influence over youth; and closing with a very remarkable exhibition of the use of Indian clubs. Previous to the Assembly meeting seventeen members of the Diocesan Executive Committee of the Assembly dined together in one of the parish rooms, served by the ladies of St. Paul's, followed by the monthly business meeting.

MANY AMERICAN BISHOPS WILL ATTEND LAMBETH CONFERENCE IN JULY

More than one hundred Bishops of the Church in the United States are expected to actively participate in this year's Lambeth Conference of the Bishops of the Anglican Communion, which meets in July at Lambeth Palace, London.

Copies of the revised and completed agenda of the Conference are now being received by the Bishops in the United States. As Bishop Garland and Bishop Taitt will participate in the meeting it may be of interest to our people in the Diocese to know some of the problems and questions which will be considered by the Conference. Brief reference to the history of the Conference and the place of meeting also may be of interest to many who have grown up since the last Conference which was held ten years ago.

The Lambeth Conference calls into conclave the Bishops of the Anglican Communion from all parts of the world. It ranks among the greatest of the world's religious gatherings. This will be the sixth meeting of the Bishops since the establishment of the Conference in 1851. In addition to their participation in the discussions that will come before the Conference sessions, most of the Bishops from the United States also will serve as members of important committees to which important questions will be referred for report.

Lambeth Palace is on the banks of the Thames River opposite the House of Parliament. It was at Lambeth Palace that Bishop White, first Bishop of Pennsylvania and first Presiding Bishop of the Church in the United States, was consecrated after the Revolution.

Completed arrangements for the Conference include a Thanksgiving Service in St. Paul's Cathedral on Wednesday, June 25, for the preservation of that historic edifice, and at which King George of England will be present and the Most Reverend and Right Honorable Cosmo Gordon Lang, Archbishop of Canterbury, is to be the preacher. On Friday, July 4, there will be a Quiet Day at Fulham Palace for the attending Bishops and on the following day a Reception in Canterbury Cathedral.

The inaugural service of the Conference will be held in the newly opened St. Paul's Cathedral on Sunday, July 6. The Conference sessions begin the next day and continue until August 9. The closing service will be held in Westminster Abbey on Sunday, August 10. Among other events attendant upon the Conference will be a Reception to the Bishops by the King and Queen of England at Windsor Castle. The final week

(Continued on page 175)

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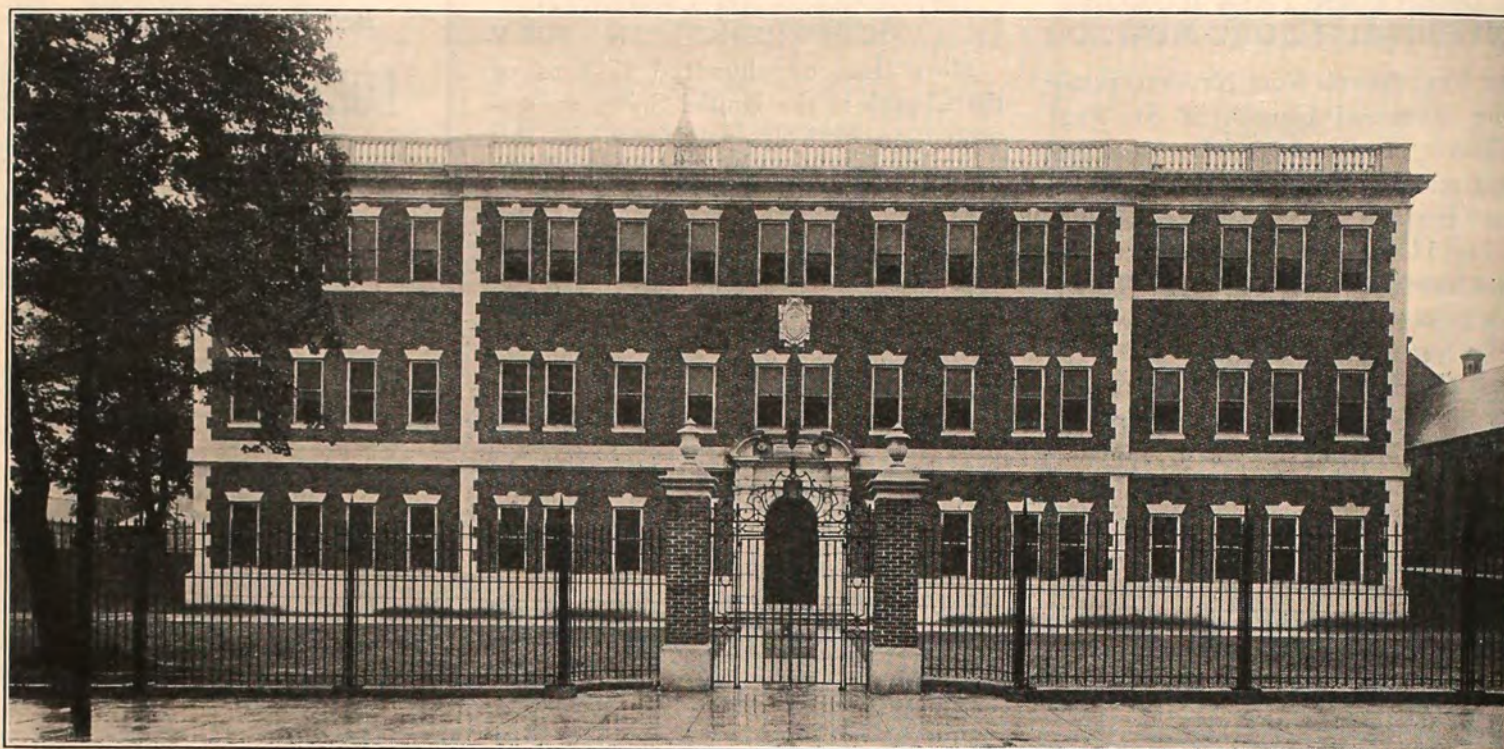
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(Continued from page 173)

of the Conference will be devoted to consideration of the committee reports and to the preparation of the Encyclical letter in which the findings of the Conference will be outlined and published to the Anglican Communion throughout the world.

Under the general heading, "The Faith and Witness of the Church in This Generation," the agenda is divided into six groups. Group 1 provides for a discussion of "The Christian Doctrine of God" under these heads: "A. In relation to modern thought; B. In relation to non-Christian religions and ideals; C. As determining the character of Christian worship; D. To be realized throughout the Church by teaching and study."

Group 2 provides for a discussion of "The Life and Witness of the Christian Community, Individual and Corporate, in the Fulfilment of the Divine Purpose" with special reference to the questions of "A. Marriage; B. Sex; C. Race; D. Education and Government; E. Peace and War."

Groups 3, 4 and 5 concern questions of the unity of the Church; Anglican Communion and ministry; woman's position in the Church and faith healing being included in the latter group. "Youth and Its Vocation," in the revised agenda, has been added as the sixth and final group topic to be discussed.

RURAL WORKERS GUIDE

An extremely valuable "Guide to the Literature of Rural Life" has been prepared by the Rev. H. W. Furma, of the Division for Rural Work of the National Council, and has been published in booklet form, which costs ten cents a copy.

That a pamphlet of 24 pages is necessary to contain a list of books briefly annotated, helpful to workers in rural fields, is indicative of the great importance of the subject, which requires much concentrated and consecrated ability on the part of the worker if he is to be successful.

The list of books is grouped under subject headings dealing with the economic, sociological, educational and religious phases of country life.

The religious play, "Joy to the World," written by the Class in Religious Drama at the Diocesan Normal School during the sessions of 1928-29, has been widely given. Many requests have been made for future use, including one from Cuba, where the person who desired it would translate it into Spanish in order that the Cuban children might present this religious drama next Christmas.

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✠
For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

MARY H. WOLSTENCROFT

The Ladies' Guild of St. George's Church, West Philadelphia, adopted the minute on the death of Mary Hargreaves Wolstencroft, Founder of and for 43 years President of the Guild, who died December 15, 1929.

"WHEREAS, Our Heavenly Father has called to Himself the soul of His servant Mary Hargreaves Wolstencroft, for 43 years our President and a founder of our Guild, and

"WHEREAS, Mrs. Wolstencroft by her stalwart faith and trust in God, her love for her Church, her wise and kindly leading of our Guild, her interest in us as her friends and neighbors, her devotion to her children who rise up to call her blessed, set us an example of one who was "Christ's faithful soldier and servant unto her life's end," be it therefore

"Resolved, That we, the Ladies' Guild of St. George's Church, West Philadelphia, do hereby set aside a page in our minutes for this expression of our affection and do direct the secretary to send a copy of this preamble and resolution to her children and that a copy be printed in the *Pennant* and THE CHURCH NEWS

(Signed) "Mary A. Bardsley,
"Secretary."

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The invitation was received by the Rev. A. R. Van Meter, Executive Secretary of the Diocese, from Ella Wister Haines, Director of the company's Lecture Service. The pictures run about 30 minutes, and are as follows:

"His Spirit Still Lives," featuring the supposed return of Benjamin Franklin to Philadelphia and his viewing of the developments of his electric discoveries.

"The Benefactor"—an interesting biography of Thomas Alva Edison.

"Conowingo"—a beautiful new film of our Conowingo Dam with its historic interest and Indian background.

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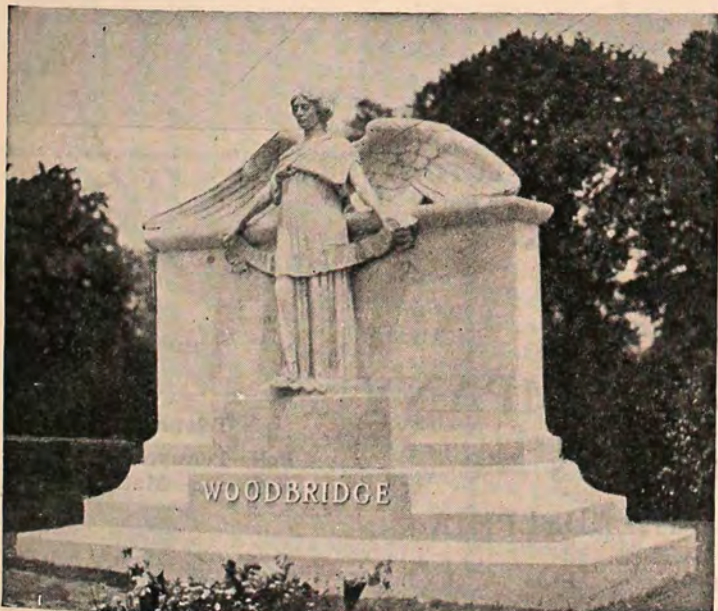
Second: Twelve disciples sent forth.

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Fifth: Five hundred million Christians at the end of the twentieth century—*The Earnest Worker.*

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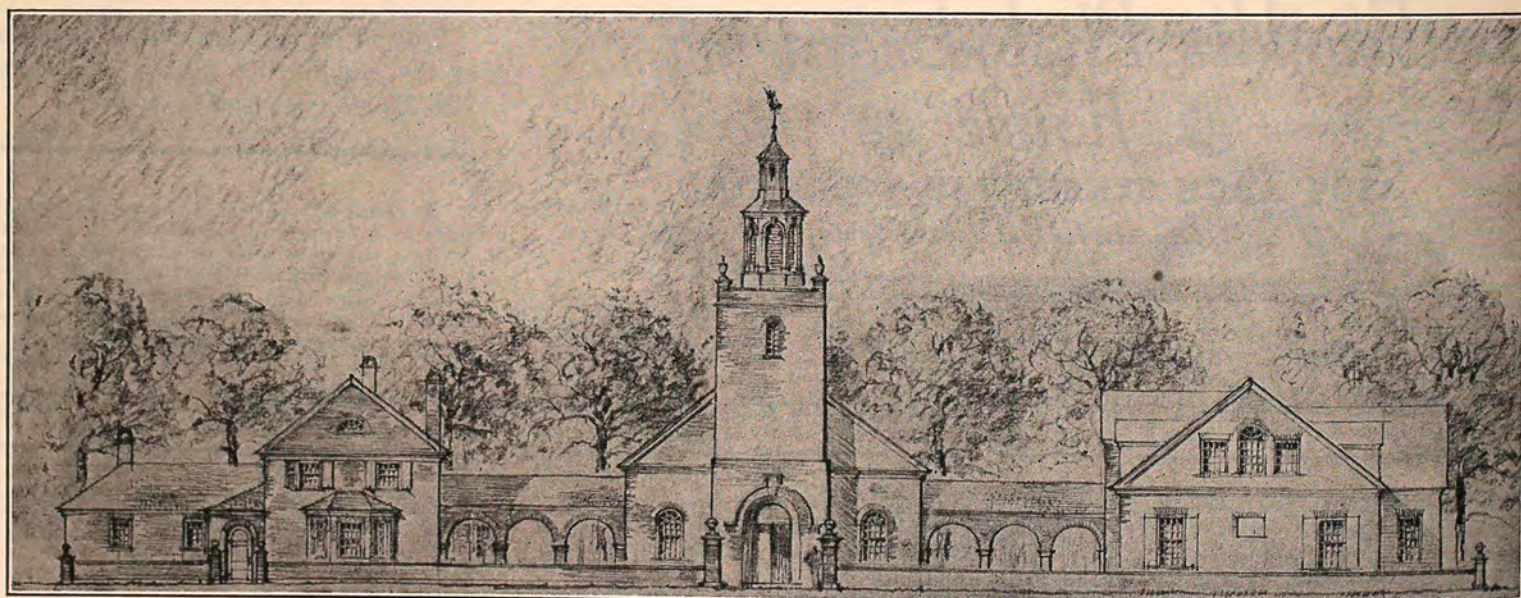
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NEAR EASTERN COUNTRIES SEEK AMERICAN LEADERS SAYS DR. J. L. BARTON

American leadership will be sought by most of the Balkan and Neareastern countries during the next ten years, declares Dr. James L. Barton, widely known American authority on Near-eastern problems.

In a report to the American people on its overseas philanthropic and educational work and religious training during the past decade, to be published shortly, Dr. Barton reviews the American contribution to postwar reconstruction, and sums up the evolutionary changes which have taken place in Turkey, Greece, Russia and other countries during this period.

"All of these countries," he says, "are entering upon new periods of intellectual, social and economic development. They are breaking with the conservative, hampering traditions of the past and are seeking new methods of modern education, social health and economic betterment. Many enlightened leaders are coming forward from among these different nationals to welcome recognized and trusted experts in the various lines of progress. These experts are necessarily largely to be drawn from America.

"The situation in the Near East today is epochal. A new generation of leaders is rising up. Many of them are thoroughly educated in modern methods of agriculture and industry and in the use of modern tools. In their thinking and in their outlook they are Western and progressive. Most of these new leaders are the products of American philanthropy, through education and relief which has been so generously poured into these Bible Lands since the war. The children who have felt this American influence are today in a position to become, in the society of their native lands, a mighty element of leaven for permeating that entire society with new, inspiring and constructive ideas. There is still a danger that they will be overwhelmed by the dead weight of the stolid life about them, at the very time when they are in a position to become a mighty force throughout all their countries.

"This is the question which Near East philanthropy is facing today. There is a call and a demand for further efforts throughout the entire area of the Near East. Americans already have the satisfaction of having carried to completion the greatest emergency task in history. There is an eager desire in these backward countries for American leadership, and there are expanding opportunities for constructive aid."

Dr. Barton was the advisor of the American government on Neareastern problems at the Lausanne peace con-

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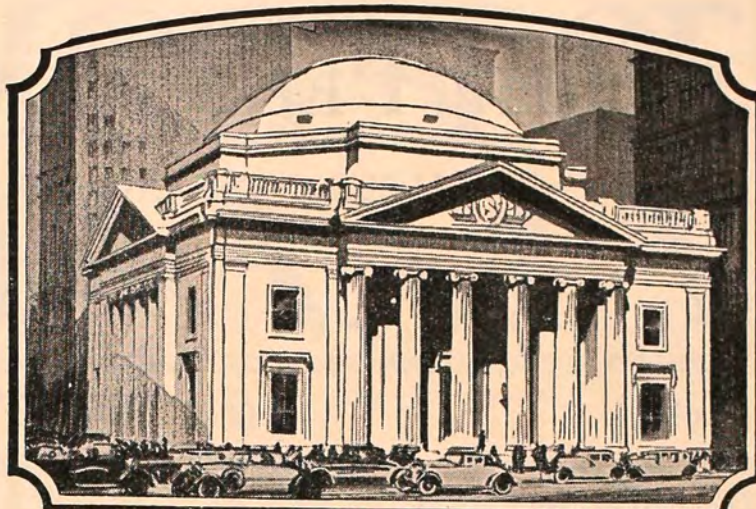
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